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Hugh S. Magill, *General Secretary*

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Editorial

The Journal This Month

THE PICTURE on the front cover reveals the special note in this issue—Religion in the Home. It has been chosen because of its beauty in itself and be- e of the deep significance of each of its parts.

ne home pictured here nestles. It is among trees. It thered up as a treasure in the arms of nature. Such rue home always is. It nestles l life. It is a shelter amid dis- ance. It is one thing solid among ges.

is home is well cared for. Its bs are planned. Its window did not grow up as an accidental hoot of untended nature. As one of over fifty said when compli- ted upon his happy home and sual family, "Well, we have ked for it."

his home has a walk that leads nd from the outside. It is well led but it is straight, and it does miss its purpose. It takes peo- away and brings them back, dif- nt than when they went. For home is never cut off from its ld. The channels of influence back and forth.

A wind-mill above a home! Some- ng to reach above the shrubs and trees to catch the winds that the er ground shuts out! Something take the daily experience of the ltered rooms and the homey porch the friendly yard and lift them the wider meanings of life! nething that through books and tures and music and friendly con- sation and prayer and wise solu- n of problems and sympathetic insight will make God l his purpose and the significance that he alone can e to everyday living real and joyous! "God has been nember of our family too long for me to lose him now," ote a college girl to her parents from amid the intel- tual disturbances of college days.

Such is the inner meaning of religion in the home.

Youth Remembers Long

By GRACE NOLL CROWELL

Youth remembers long
Some shining truth.
Oh, well I know,
For I have carried from the long ago
Bits of bright wisdom
That my mother taught:
Wise words from an old book;
The memory of a prayer—
The holy look she wore
When kneeling there.

Youth remembers long:
A Sabbath class—a teacher's gentle ways—
A golden text
To walk with through the days.

Dear God, now I, a mother pray
That I may say
Only wise words today.
God, help me give these young hearts close to me
Thy shining truths
To hold, life-long, in memory.

Fear Thou Not!

SOME PERSONS today are totally unconcerned about life with its problems, uncertainty, and instability; they are wholly unsympathetic with those whose arts ache from burdens too heavy to bear. Other per- ns are completely obsessed with tragic stories about the pression, which of course are plentiful, and are abso- ely convinced that those who still have a comfortable existence are grossly indifferent toward other's needs.

Somewhere between these two extremes must lie an attitude of stability, courage, and altruism, such as marks one who calls himself Christian. Admittedly, there are situations which seem hopeless; but the writer has in mind not those who are facing their last extremities, but those who are not yet hungry, who still have a bed and bath, and who have clothing enough to make a presentable appearance. If we believe God is our Father, we must act according to our belief and adjust our own lives, share our own good, and be personally committed to helping our social order become Christian!

While doing all we can, we must give thought to our own attitude of mind. There are hymns which can give buoyancy to our spirits if we let them have the right of way through our minds: "A Mighty Fortress Is Our God," "Faith of Our Fathers," "How Firm a Foundation." There are passages of Scripture which may be recalled to strengthen and encourage: "as I was with Moses, so I will be with thee," "only be thou strong and of good courage," "be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest," "the Lord is my Shepherd," "Let not your heart be troubled . . . ye believe in God . . ."

Then, there is prayer which may be utilized as a means of spiritual growth. Archbishop Trent says in his sonnet on prayer: "Why therefore do we do ourselves the wrong, or others, That we are not always strong, When with us is prayer . . .?"

Also, there is the glorious out-of-doors with its power to uplift and bless. In the world of nature God is so easily felt to be real. Let us strengthen ourselves by seeking him there. Then we, too, may say, as did Elizabeth Barrett Browning:

The little cares that fretted me,
I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees;
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might pass,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God.

"There Is a God Who Cares"

A RECENT radio sermon served to raise again for consideration that old question, "Is there a God who cares?"

In these days of strife, crime, and economic uncertainty, such faithless questions as this are heard on all sides. As each new tragedy is made known, the abandon and cynicism of society become more bold. If there is a God—a Heavenly Father—why do innocent children and "good" people have to suffer while law-breakers and social outcasts appear to enjoy an abundance of the material and physical benefits of this world? Why is it that all we have toiled and longed for seems to be snatched away from us, just as we are about to enjoy it? But are we sure that these things represent life's greatest values?

As long as life is going well with us, we are apt to feel that we do not need God, but as soon as our plans are upset we even go so far as to question his workings.

Yet, through all times, prosperous or impoverished, God's plan is working and he offers us his gifts—the inspiration of divine beauty, the revelations of supreme truth, the abiding joy of eternal love, the hope of everlasting life. He does not lessen or increase their amount in proportion to our faith. They are always ready for us in full measure.

Whenever we are inclined to feel utterly neglected, drifting about at the mercy of a heartless, human world, we should not forget that our lives are part of a far greater and divine plan. May we not share the experience of Edwin Markham—

> . . . . . and I heard
> The God's voice singing in a nestling lark;
> Felt his sweet wonder in a swaying rose;
> Received his blessing from a wayside well;
> Looked on his beauty in a lover's face;
> Saw his bright hand send signals from the sun.

And then let us declare with Elizabeth York Case that—

> There is no unbelief;
> The heart that looks on when the eye-lids close,
> And dares to live when life has only woes,
> God's comfort knows.

For, "there *is* a God who cares!"

Whence Cometh a Youth Movement

WE read that attempts have been made in England recently to launch an official youth movement. One wonders, of course, whether things like this are ever launched officially. The reasons for an attempt to start by arbitrary acts, such a vital thing as a youth movement in England are significant. Leaders in that country have recognized that a serious number of young people seem content to live on the dole, because they have never known any other way of getting a livelihood. At the other end of the scale there is a large number of young aristocrats whose inheritances have been reduced, but who seem content to drift along, apathetic and cynical as to the meaning of life.

English leaders have no doubt contrasted their situation with that of the Facist regime in Italy, the Hitler movement in Germany, and the Communistic movement in Russia. In all of these programs their chief vitality seems to be in their ability to enlist the enthusiasm and spi of youth. It looks as if this attempt to develop a yo movement is destined to fail because of the old idea, fai well proved in human experience, that out of nothi nothing comes. The social and political world of Engla lacks definiteness in its purpose when compared wi movements in these other countries where youth mo ments have centered around some practical program political or social reform.

Leaders of morals and religion in other countries w do well to take these facts into account. The Americ college student, for example, is profoundly indifferent the political and social movements of his own times co pared with students of China, the South American repu lics, or Germany. He has ridden to college on the wa of an economic prosperity that he thought was infallib and eternal because his father and Wall Street believ it to be. Even today he goes to college on his father's serves, if not on his profits, believing that an added ed cation is going to equip him for reaping his share wh the next great wave of prosperity returns. To a lar degree his ambition has been limited by the football tea and a job in the right kind of bond selling house aft graduation. The young people in our churches who to college are caught in the back-wash or side eddies this past contentment with our social order and prese indifference or helplessness in the face of needed chang

We do not mean by this that there is no rising tide interest and idealism and far-sighted purpose among mo ern young people in America. There is, fortunately. article in the May *Journal* pointed out the size and t possible power among the Christian youth forces of t country. It is our belief that out of the somewh scattered and incoherent and inarticulate parts of th total mass there are the makings of a movemen whether it carry that name or not, that will accompli significant things in the church and in the world. that possibility lies the chief source of hope for t church, for the world, and for youth.

Christian Living and Baseball

ONE of the most popular and successful leaders the athletic world today is Branch Rickey, Pres dent of the St. Louis Cardinals who this year a the baseball champions of the world. Mr. Rickey w formerly manager of the team and has been connecte with it for many years. It was his genius and insight th organized the boys of St. Louis into the famous Kno Hole Gang, which not only solved a problem in mora in the community, but also incidentally did more to pop larize the Cardinals among the men of the city than an other single thing.

Mr. Rickey has been a staunch and consistent memb of his church and for many years has taught a class boys in the Sunday school. He recently said in reply a question from an interviewer who asked what Chri means to him: "He means everything. From boyhood have had a growing religious experience. I want to li the ideals of Christ every day, in business and on t athletic field. I want to grow to make my responses certain situations as automatically Christian as my nervo responses are unconscious when I drive an automobile.

In this last sentence Mr. Rickey has stated an inner o jective of true Christian education.

Let Us Suppose

S THIS editorial is written the world is wrestling with the emotional shock caused by the heartless kidnapping of the twenty-month-old son of the most ular young couple now living. The common topic of versation everywhere is the kidnapping. When par- arrive home at night the first question asked of them n their own children is, "Is there any news about the y?" The newspapers have given the height of pub- y to the material by editorials, news events, interviews, pictures. The emotional life of the world, and par- larly that of one great na- , is centered in a subdued ne, a distracted father and her, and a missing child. n by the time these words ch the public the tide of p public interest will only e slightly ebbed.

One who reads these stories mpressed with the varying nts of view presented in newspapers. One paper ploys this event to increase circulation by screaming l false headlines. Another mes the kidnapping on ohibition. The seriousness the crime is, of course, essed by all. As such, there s been thus far spoken no ncerted word to interpret s acute public interest so as give it effective value in ed- ating a sensitive citizenship. Let us suppose, however, at the great newspapers of country were associated gether in some sort of fel- wship of public service. It n be imagined that the pur- se of this is not primarily save money through coop- ative news-gathering but to ovide a channel through hich newspaper publishers could agree upon some great eals of public policy that they conceived it their duty provide. Let us suppose, therefore, that as soon as e news of this kidnapping came over the wires to news- per offices on a certain Tuesday evening, that fact had eant automatically the starting of a large number of eaningful and pointed telegrams by the officers and lead- s of this hypothetical association of newspaper pub- hers. Suppose in addition to the inevitable information garding the facts which it is the duty of the newspapers provide, these men would thus come to a quick under- nding in regard to certain major lines in which this dnapping would be interpreted. What these lines would it is not the function of this editorial to say. Without ing a newspaper publisher one could think at once of least five or six. To mention only one, let us recognize at to remove a child by a spectacular act bodily from its me circle is a tragic thing. Then let us ask about all those thousands of boys and girls just ready to enter college a year or two years ago who were unable to do so because an "economic depression" took their tuition fees and their board and room money out of their hands. Physical kidnapping is one thing. Moral, spiritual, and cultural "kidnapping," at the hands of society itself, has been a common thing for centuries and no public attention is called to it.

We do not propose this topic. We merely seek to imagine what a stimulating and creative breeze would blow through the minds and wills of a hundred million people if the great publishers of America conceived their responsibility to the public in some such terms as these.

This is, of course, just a supposition, but one which has in it many vital problems and issues for leaders and teachers in religion.

We Are Your Children

We are your children.

Out of an infinite mystery, cradled in an age-old desire, the spear-thrust of a divine purpose, we came to you.

We had no Fears. We carried no Hates. We were burdened with no Prejudices. We had achieved no Incapacities. We had not been hardened by Ruthless Success.

We brought only the Promise and the Potency of Our Inner Selves.

Today we slowly go on from you into the infinite mystery of Maturity that calls—and calls—and will not let us stay.

As we go, parents beloved, cumber us not with Things. Spare us the curse of the Inherited Superstitutions of your world. Free us from transmitted Bigotries. Bequeath to us none of the Entrenched Half-truths of your time.

Grant us this one boon. So share with us the Divine miracle of Daily Experience that we may fare forth with bodies whose wholeness and endurance are constant and intrepid delights; with the Capacity to Think apart from Prejudice; with a love for Facts even when they become inconvenient; with an instinctive and inclusive Goodwill; with a Self-respect so deep that it need not blur Reality by unwillingness to admit a personal mistake; with an eager Spirit that will make Life a constant Fascination; and with the Capacity to glorify one's life by sensing its place in a Divine Purpose.

We love and honor you with such insight that we dare not ask less than these.

Thus for these we would give you—and him who is the God of us both—our most humble and hearty thanks.

We are your children.

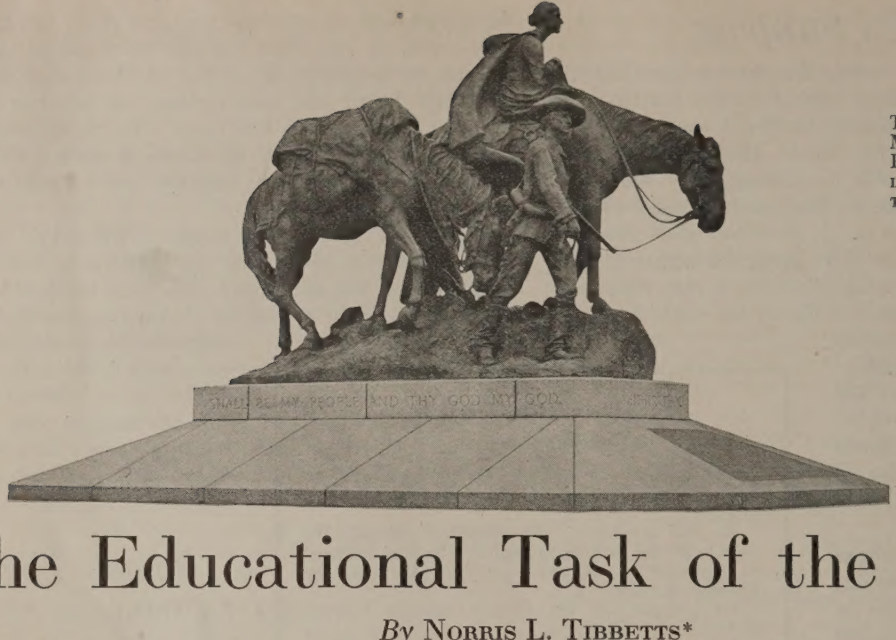
—P. R. H.

Trust Them

THERE was consternation on the faces of some adults when a group of older boys and girls in a young people's conference announced the topics they were going to discuss—and answer. They were going to settle such problems as: Is it better to stay home Sunday evening at night and listen to a sermon over the radio or go to church? How can I get dad to let me have the car alone? Is it wrong to dance? What about Christian young people going to the movies on Sunday evenings? There was dynamite in those questions, as one older person put it. It was difficult to tell what those youngsters would decide and come back and recommend.

They stayed out two hours and came back with their findings. In regard to sermons on the radio they presented a strong argument in favor of the church service and wound up with the clinching argument, "Who is satisfied with calling on his girl friend over the telephone?" As to being trusted with the family car, they gave a sensible discussion of the relationship between father and son and wound up with the suggestion that had more truth in it than they suspected, perhaps, "In order to be trusted with the car, help dad wash it." As to dancing, they drew a sharp distinction as to the kind of dancing and the crowd. They summed up the Sunday evening movie by pointing out that most of them were too trashy to bother with at any time and challenging young people to a program of vital and worth-while ways to spend one's time.

They can be trusted to take a broad view of the problems and to think them through honestly and intelligently.



THE WESTWARD MOVEMENT OF THE PIONEERS SYMBOLIZES THE EDUCATIONAL TASK OF THE CHURCH

The Educational Task of the Church

By NORRIS L. TIBBETTS*

A FEW years ago, at an exhibit of paintings by Chicago artists, there was a picture which many who saw it never will forget. In the background two brown oxen rested under the yoke which held them to the Conestoga wagon. Beyond them the rolling prairie spread out toward the line where earth and sky met. A little more in the foreground a father and son stood side by side. Before them two women, evidently the mother and daughter-in-law, knelt upon the ground. In the arms of the younger woman lay a sleeping child. The faces of all were toward the West. The eyes of both the father and son were lifted to the far horizon. The eyes of the younger woman turned toward her baby. More powerful than the solicitous care of the mother for her child, with its suggestion of restrained anxiety, was the response to an unfolding future in the faces of the men who saw before them the promise of a more abundant life.

The westward movement of the American pioneers is a symbol of the educational task of the church. Beyond our present, there is the great unknown. Of one thing this generation is sure. The limitations and evils of our present age are only the rocky trails and deep rivers which separate us from a larger and more satisfying future. It is the task of the church to guide and encourage the advance of humanity toward the more abundant life.

Historically, the church has so defined its task. Do you remember how Christianity was first described? It was called "The Way." The Christians in the apostolic church were called people of "The Way." Given by the Christians to themselves, or by their enemies to the Christians, it reveals an insight into the genius of the Christianity which is as vital today as it was then. Christianity is an adventure. It is an experience in progress from the incomplete toward the complete, from the evil toward the good, from the temporal toward the eternal. On two great occasions, groups of Christians broke with the established system in order to move forward on "The Way." Once they separated from the infallible church in order to enjoy the larger freedom of the infallible Bible interpreted by the individual conscience. Again, groups of Christians declared for individual liberty in opposition to the controlling and domineering influence of both Church and State. The tragedy of these movements has been that while they were definite steps toward a more abundant life, both, having been accepted and established, became in turn handicaps to further development. Loyalty to the idea of the infallibility of the Bible has retarded the free development of intelligence and of the scientific method in religion and has, on occasions, made religion appear ridiculous. On the other hand insistence on the inalienable rights of the individual has threatened the security of our world. The present struggle is not primarily to release the individual so that he may live freely, but to save society through human cooperation so that the individual may live at all.

Many are convinced that the church is at another great moment in its history. The church is again facing toward the future. It shows many signs of being ready to create those conditions which will permit the maximum development of personality. The interest of the church is therefore shifting from the propagation of doctrine and the transmission of religious history alone, to the service of humanity in order that life for the individual and for society may be realized to the full. To perfect this service to the community is the task to which Christian education is committed. As Dr. Coe has written, "For what is the business of the church? Is it not to promote the spiritual life of men? . . . . And what is this 'promotion' but Christian education? . . . . To bring all men everywhere to themselves, and in this process to find our own selves by remaking ourselves—this is education and this is the work of the Kingdom of God."

What will the church do to fulfill its educational task of contributing to the growth of personality?

Justin Wroe Nixon has emphasized as one great task of the church the presentation of "an outlook on the world which is unified in a central life-directing faith.

*Minister, Hyde Park Baptist Church, Chicago, Illinois.

factor in that outlook will undoubtedly concern what st understood by Christians as the will of God. But ad of a God whom we use, as our forefathers believed could use God by bending the divine will to meet own desires, we shall be dealing with a God who us. The older point of view developed what Dean ry has described as "a society of persons practicing usly in the names of religion and science a self- d, uncritical, and arrogant attempt to make the ulti- forces give them what they severally desired." dily now a new conviction is taking shape. In the s of the same author, we are beginning to believe "religion is trying to discover what God is about then offering oneself to the Eternal Goodness, 'as a 's hand is to a man.'" We who watch the stars in courses may surely have the faith that there is a way ighteousness for humanity. To find it is the great nture. To continue in the way when it is found is supreme achievement of life.

rther to create the conditions of growth, the church promote fellowship. We are indebted to Justin Wroe n for one of the most competent and winsome of the nt appeals for human fellowship. Stressing the need vrites, "We know now that if we desire unique indi- als with rich and varied natures, we must rear them in solitudes and in narrow associations, but in soci- with manifold and complex relationships." Later cipating the outcome, he continues, "A vast fellowship he free, deriving its primary inspiration from the con- e experiences of Jesus and his followers, seeking to alize the profound implications of those experiences he thought and life of our time, living by a principle ch involves the continuing revelation of God—such he possible destiny of Protestantism." The building hat fellowship, the discovery of the forces that unite, rejection of the forces that disintegrate, are part of educational task of the church.

he church has discovered through the centuries that fellowship which it has built has been limited and etimes destroyed by the forces outside itself in the iety of which it is a part. The educational task of the rch therefore extends to society in general. We should nit at once that it is not the task of Christian educa- to dictate the specific procedure of industry or gov- ment. But it is the task of the church to perform in iety the function which the conscience performs in the ividual. According to its insights, conscience distin- shes between the right and wrong in society. It is the of the church to pass judgment on society in the ral sphere in order to remove what hinders human elopment by destroying human values. When the wing an aeroplane crumples under the strain of a broken pellor and Knute Rockne is killed, everyone agrees t aeroplanes must be built more skillfully. The manu- turers of aeroplanes hear the insistent demand, summon ir experts, and act. When the economic system breaks vn under its own ignorance and mistakes, scattering r the earth a burden of suffering and demoralization personality which no amount of money can redeem, church should become the conscience of society to lare that while many of the benefits of the system are isputable and much of its process commendable, the damental basis of its organization in putting money ore human welfare is wrong. But the task of Christian education is not complete even with this. New frontiers are steadily appearing. The church will constantly educate the conscience of its own constituency by designating new areas in which changes must be made if personality is to continue to grow. What conscience will find to work on when human values have been brought to the front in terms of a revised economic system and a warless world remains to be seen. For the present, "sufficient unto the day is the evil thereof."

There is one phase of the educational task of the church which, though lacking the drama associated with the development of a fellowship or the appeal of a direct challenge of the social order in the name of the Eternal Good, is nevertheless becoming vitally significant for the effective work of the church. This is the task of pressing forward toward Reality with all the skill, patience, insight, and integrity which characterize the scientific method at its best. In part, of course, this progress will be made in the give and take, in the success and conflict of daily life. But in larger part, this progress will be the result of investigation and technological study which will be carried forward with the professional skill of the true scientist. Determined to know the truth, "the church will be a scientific research laboratory, stimulating the search for new spiritual values, the testing out of alleged discoveries, and the publication of the products of its labors that all may share in its benefits." New experiments will be checked and re-checked on the theory that Emerson was right when he said, "The lesson of life is to believe what the years and centuries say as against the hours." But when new truth is found, there will be general rejoicing, for the way will appear a little more plainly by which humanity may move forward in its untiring quest for God.

Looking Ahead with the Journal

THE theme for the special articles in the *Journal* for next month is "The Educationally-Minded Church." Interesting and practical articles will appear telling how other churches have infused their total program with a transforming and vital educational spirit.

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Changing Ways in Family Life

By SIDONIE MATSNER GRUENBERG

Director, Child Study Association, New York City

WHATEVER varying evaluations we may place upon the changes in the home and family life that are taking place today, the existence of such changes needs no discussion. Certain of these changes are obvious. Many of the traditional functions of the home have been profitably delegated to various external agencies. The school has taken over some, the factory others. Recreation is coming to be a community problem, and children—and adults too—are spending more and more of their free time outside the home in pursuit of various amusements, recreational activities, social interests, and hobbies.

Because of the removal of the many economic, educational, and recreational activities, the home is becoming less of a household. The magnitude and complexity of its material plant are being reduced, as are its immediate demands upon the physical energies and the time of its members. More and more there are being removed from the house both the incentive and the opportunity for the family to do things together, whether work or play. The home persists, however, in spite of these reductions, and of the eliminations of the various functions and processes. There still exist the emotions inherent in family relationships, as between brothers and sisters, parents and children; but there is no longer the outlet of common enterprise to absorb these emotions. There is thus brought into greater prominence the essential structure of the family as a group of parents and children, and there is stressed the essential function of the home as that of maintaining and directing the interactions of the family members for the development of personality and character.

Christian education through home life is not the same as it was a generation, or less, ago. The home has changed. New currents shape it. New forces emerge in it. What are those changes? And what do they mean for modern home makers? Such questions are answered in this article.

The drift to cities and urban living has also destroyed many of the older family patterns without supplying new ones to meet the fundamental needs of the individual's personal and social development. Perhaps the most conspicuous problem for the modern city family is the whole question of privacy. The need for privacy is a complex one, product of various emotions and desires. The old theory that home is the place where one may do, undisturbed, those things one likes best to do, stands in open opposition to the limitations of privacy imposed by conditions of space, of sound, and of vibrations in the average city dwelling.

Beyond these obvious changes in the home, however, we find certain subtle effects of these outward changes operating in family life. Our stress upon the individual's need for self-expression and self-determination has had this positive value: that the family is no longer a group subordinated to one dominating personality. Each family member feels that he has a right to a life of his own, and the bugaboo of heart-breaking sacrifice to "the fami good" no longer threatens spiritual annihilation to one several of the group. Nevertheless this very "individua ism" challenges the family to greater consciousness itself and its obligations for character building. Ju because each individual is so important to himself, paren are compelled constantly to evaluate the relative needs each of the family members. Since sacrifice is no long accepted as an ultimate goal we have to make conscio decisions as to when and where to sacrifice, and ho much, and for how long.

If the home no longer supplies the teaching laborato for a multitude of practical arts and crafts, it is still t effective nursery of the affection of the sense of security, and those intimacies and loyalties th are essential to the individua richest growth. It is out of t relationships experienced with the home that character eventual grows. On the other hand by ve virtue of the home's effectivene in impressing children, people a quire from the home, along wi the significant character trend certain prejudices, and these m in due course stand in the way meeting further changes brou by the passing of time.

With these changes and the new recognition of in vidual worth have come a new status for woman, who longer has to accept the word of the male *qua* male, a a new recognition of individual differences, so that n body need accept as an ultimate guide what has be found good for others, or for the "average." Th changes make it necessary for parents to recognize, fi that human values may perhaps be attainable by new methods, so that the old rules are not always adequate suitable; and second, that there may perhaps be obj tives better worth striving for than certain goals wh former customs sought to attain.

The chief change in the relationships between pare and children has to do with the new measuring of auth ity. The foundation of authority has been almost co pletely changed in hardly more than a generation. T new age has been demanding that authority rest eith upon responsibility, or upon superior knowledge or co petence, rather than upon power. It has thus beco increasingly difficult to maintain parental authority on simple basis of status. It has become increasingly d cult to enforce parental wishes upon children. There accordingly need, within the family, of effective modes guidance and control that still leave to the individ that independence of thought and of decision which so highly valued in our present-day culture.

Parents can no longer insist upon implicit obedie as an objective of training, or as a virtue of perman

e to the individual or the community. They cannot nd that "Because I told you so" is an adequate or le determinant of a child's conduct; instead, they to find ways of enlisting the child's confidence and eration. This calls for a genuine interest in the 's own well-being and development, an understanding athy for the child's point of view, his desires, his s. This is no easy matter, since the parent's sense esponsibility commands a solicitous concern that stress the old forms, the old values, the old pro- res. But the rules and regulations and conventions ay period are at best more or less efficacious devices attaining satisfactory ways of life. Parental author- as its place always for the protection of children g their formative years, and in some relations per- over a long period. We must assume that parents sincere in their efforts to influence the children in rdance with their best lights. But parents must be ectly clear in their own minds as to the objectives they to attain by the various means they employ.

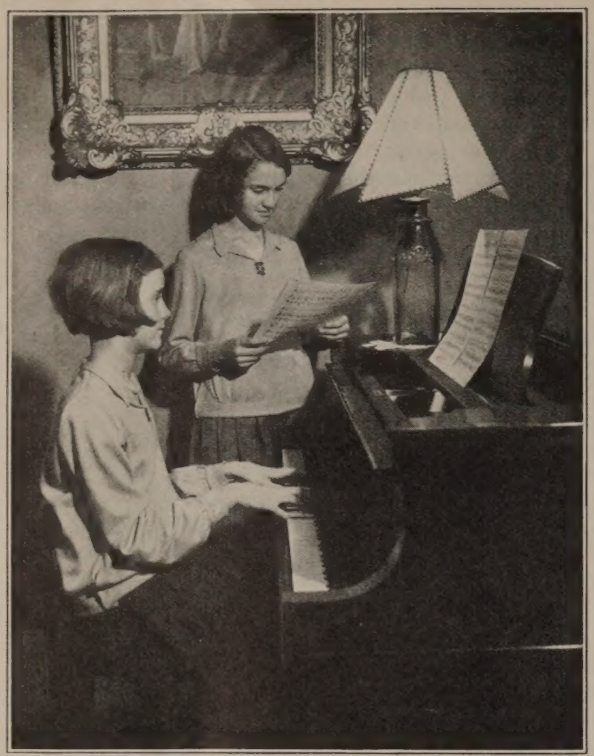
mother complains of the difficulties that start each —her battle with her ten-year-old daughter at break- over her eating, or rather her refusal to eat, cereal. t the child eat cereal every day? Are not other for the girl, more attractive combinations of nutri- equally suited to do whatever it is that cereals are posed to do? The mother admits that perhaps but- d toast might serve all the dietary needs, but—she not wish to coddle the child! Here is something e unrelated to nutrition; it has to do with spiritual ure. The mother feels that the child's character de- ds a certain amount of bitter medicine, a certain lar dose of disagreeable necessity. She does not ize that she herself needs a certain sense of power, the daughter's dutiful obedience is actually for the efit of the mother. Her fear of "coddling" looks very h like a fear of losing control.

We have to ask ourselves again and again: Just what we striving for? Just what are we training for? rules and customs in regard to thrift for example, t either appear to our young people very foolish, or confusing. Our government bureaus are advising ple how to maintain the family's health by means of et of minimum essentials, because of the "hard times." hard times are caused, boys and girls have heard, by fact that we have too much wheat and beef and cab- e and citrous fruit. Doing without, or doing with a imum, can be justified in an era or an area of shortage famine: learning to live on the minimum, to sacrifice, be a virtue then. But how reconcile sacrifice with lus? The new conditions have made possible new ds of living; but the old symbols and slogans remain ramp us—and the children.

f the parents can themselves be sure when they are ling with customs, which have a way of changing, when they are dealing with underlying principles, facts of change will not perturb them unduly. There a time in this country when the only women who used netics conspicuously were of questionable character. re came a time, at least over large sections, when cos- ics were used rather regularly by women who are in y way quite proper. Today those parents who allow ancient implications of cosmetics to color their judg- t regarding the "moral" significance of the practice are putting themselves unnecessarily at a great disadvantage; and they have corresponding difficulties both in controlling their children and in helping them. For one of the things that children constantly need to get from their elders is the perspective that comes with years; and if the parents are too short-sighted they are not going to be helpful. If we object to the use of cosmetics we must find for the girls more acceptable reasons than the fact that in our own youth cosmetics were not used by nice people.

The need for interpreting to the young the complex world in which they find themselves is something different from declaring dogmatically what's so; and the opportunity for such interpreting constantly presents itself to parents who are themselves aware that life is always bringing up new questions. In a modern all-day school the need arose for advancing the prices charged for food in the cafeteria. The adjustment was made by selling the unit food-checks for seven cents instead of five cents. Two of the boys, having learned of the impending change, invested all their liquid funds in the school's five-cent tickets, and subsequently sold them to their comrades at six cents each. The two made a profit of twenty per cent, and the purchasers also saved money. The boys made no secret of this transaction, and the parents soon heard of it. Some homes accepted the situation as evidence of good business sense; others expressed mild disapproval of the "unethical" conduct. Some parents considered the deal improper because it meant taking advantage of advance information at the expense of the school. Yet the community generally accepted precisely the same type of procedure as the normal and legitimate mode of conducting business. How were the children to learn that what is right for their parents in business is wrong for them as a device for obtaining a little extra spending money? In practically all cases it is only from the parents that children can learn the criteria in such situations. It is only the parents who can reconcile for these young people the apparent conflict between the ethics of the market place and the ethics of the cooperative group, or between the ethics of an agricultural or handicraft culture and the ethics of an industrial culture. Yet the parents will help only in proportion as they are themselves clear-eyed and conscious in the premises.

The divergence of family patterns and ideals that the young people are sure to meet brings to the parent the further problem of interpreting the strange, and therefore incomprehensible behavior of others. It is easy enough to be righteous, or disdainful of all strangers; it is not going to help young people, however, to insist that our way is the only right way. Parents have to accept, and help their children to accept, the varieties of people and of customs, as a normal and probably permanent part of the world in which they are living. We have to be confident that our own standards are worthy of support; but we cannot be sufficiently confident to condemn others merely because their customs and ideals are different from ours.

The changing conditions leave us essentially the same elements at work in the family, that is, personality elements. Their interactions, however, demand a steady and deliberate shift from formal prescriptions and prohibitions to a continuous re-evaluation of our relationships and attitudes.

Photo, Ewing Galloway

Creative Experience

in the

Home

By LILLIAN M. GILBRETH*

"In the well-integrated family no member ever really leaves it, wherever he goes, whatever he does, for he carries it with him and he is always a part of it." There is constructive power and danger as well in that sentence, as this article shows.

IT MAY sound old-fashioned, or very new-fashioned, to speak of the home as an educational institution. I suppose it might even be rather dangerous to do so, at least in so far as the children are concerned, for as yet most of us have not been clever enough to make education and school sound attractive to them, after they have passed the very little boy and girl age.

Fortunately grown people who are at all progressive do not seem to have a similar dislike for the words, for "adult education" is the new slogan. It is most encouraging to find that so many of the youthful home makers, who are just setting up family projects of their own, realize that they are starting the world's greatest laboratory for creative experience and that they are bound to be educated in the process, consciously or unconsciously.

NEW LIGHT ON HOME PROBLEMS

There are some findings of the new psychology that are especially significant in their bearings on home experiences. It has been found, for example, that we cannot separate life profitably into sections and think of time spent in the home as entirely unrelated to time spent outside the home, but must think of the "total situation" in which we live; that impressions do not usually come to us sharply distinct and separate, but are a blur of things seen, heard, and felt; that "conditioned learning" is important; that we tend to learn quickly and do often things that we had pleasure in learning; and that good habits are important, not only as they lead to good results but as they relieve us of endless unnecessary decisions. Discoveries like these make the home project more important and more interesting than has been realized in the past.

What a different thing a home is, when one realizes that it is its job to supplement whatever its members experience without its walls. To some extent the family group may decide for its members what the time spent and the experiences outside the home will be, but to a great extent, especially for the wage earner from the start, and gradually for the children and their mother as time goes on, this cannot be done and the home must accept certain outside experiences of its members as without the home's power to determine. It has, then, the job of providing for preparation for, relief from, and complements to what happens outside. If father has a long and monotonous work day, the home must provide first rest and then variety. If he has a short and varied work day, he must have at home a longer period of activity, but perhaps with less variety. If mother has a long repetitive home day, with few contacts, she must have outside activities that give variety quickly. If she has a long day, with the tremendous variety and emotional demands of caring for children, older people, or ill ones, she must have rest, freedom from responsibility, and serene recreation outside the home. As for children, even the smallest needs a balanced program with due regard for age, type, individual differences, and tastes. If Johnnie bounds about most of the day, he may need an extra dose of rest periods to compensate. If he has to be reluctantly separated from his beloved books after long sessions with them he needs outdoor games and may have to be helped to adjust himself to them and the play group. There are personality as well as schedule differences to consider.

All this is no easy thing to bring about, but how infinitely more interesting it makes the home and its job than if it is only considered as a place to which one looks only for lodging, food, and similar necessities of life. If the home is recognized as a great, in fact the greatest, educational project, it makes every moment that one spends in it or planning for its activities interesting

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The Place of Pleasure in Home Life

is rather a new thought to some parents that pleasure
. essential element to efficient learning. What is to
me of character building, they ask, if we constantly
p the things that the child must learn so that he will
learning them? Are we preparing him for life,
h unfortunately does not always provide us with ex-
nces that we enjoy living through? No and yes.
if as we are teaching him, by precept and example,
a thing must be easy to do and result in some imme-
and material good to us, if we are to enjoy doing
learning it. Yes, if we teach him that life is a chal-
, that there is interest and real joy in solving the
n problems that it brings us, that what one has done
conditions is more important than what those con-
ns are. I suppose this thought is inherent in the
se "conditioned learning" and that it is a part of our
as parents to help children make the conditions under
h they learn, pleasant. We do not always remember
much can be learned in games like "authors" and
grams." They give many families an opportunity
pplement the schools with group learning. Not only
are acquired but likewise technics of winning and
g graciously.

abits, what about them? Some of us were brought
n an age where we heard the word "habit" always
nected with the word "bad." Perhaps we even got
idea that a habit itself was a bad thing, easy to get,
to break, a menace to be avoided. It is a new
encouraging thought that a habit is a help, that it
odies a wise decision. It means that, once learned,
shall be free from making that decision over and
again. Imagine what life would be like if we had
lecide each day in what sequence we would put on
ake off our clothes, eat our meals, et cetera. Unfor-
tely we do not always make wise decisions as to how
will do things, and we go on year after year carrying
ugh habits that are unobjectionable from the moral
dpoint but inefficient from the standpoint of saving
and energy.

The Creative Influence of Fun

often wonder if we would not do better if we realized
possibilities of making a game out of many home
vities. It's fun to do things. It's fun to find out
One Best Way to do them. It's fun to do them in this
. It's fun to set up bogies for oneself and to keep
e and to know whether one is getting things done
ker and better as one goes on doing them. It really
un to do all of these things, and the feeling that it
n makes the learning and the doing far more pleasant
easy. If the pleasure can be associated with such
al family and home activities as entertaining guests,
nuch the better. Any child who is not unduly shy and
overted loves to entertain. He starts most easily with
own guests, but soon becomes accustomed to help en-
in older people. This is easiest when he has specific
onsibilities, like passing sugar and lemon and other
gs which he cannot break or let fall. He gains con-
nce in himself, and is soon able to converse easily
become a gracious host, without knowing that he is
ning.

may seem rather inconsistent to think of the home
uch serious terms as the greatest of educational pro-
jects, and at the same time to think of it as the greatest place for planning and for carrying out fun. But really the combination is much to be wished for. The ideals to be reached, these are serious things: a philosophy of life, that makes it worth living, and interesting, and that makes experiences challenges to practise one's philosophy; a philosophy that looks back and about and ahead; a religion that makes one look up, and that vivifies and enriches experiences and is "a lamp unto my feet and a light unto my path"; technics of living that enable one to be physically fit, mentally alert, and emotionally controlled; a realization that the big job of the home is to make its members adequate to meet life, to train them by setting up projects that give them experience in meeting different kinds of situations successfully, and to supplement what they find elsewhere. What a wonderful help it is to have psychologists say, as at last they do, that rewards are more efficacious than punishments, and that we need not fear to give encouragement and appreciation. The schools have done a fine thing to send notes of appreciation to students who have made good grades or added to the social life of the school. Would it not be a fine thing for parents to express appreciation in the same way, with a line tucked under the pillow? A word from an older brother or sister is even more deeply appreciated by the younger ones and some families make it a practice to send on achievement news to the ones married or in college who write their congratulations and add much to the joy.

Joint Planning of Home Life

In the planning of what is to happen in the home, we have some things that make the project seem of tremendous dignity, importance, and seriousness. But in the actual daily living we have even less of need for deadly dicta, harassing routine, and emotional unpleasant up-

(Continued on page 48)

Photo, Ruth Alexander Nichols

"Not to Thyself Alone"

By Zilpha Carruthers Franklin*

The emotional life of the family grows out of the individual emotions of the family members and sets the tone of everything else

"I DON'T like the worship service," a ten-year-old girl told her Sunday school teacher. "It gives me the fidgets to listen to all those songs about loving kindness. It's the bunk."

How in her brief ten years had this child acquired so cynical an outlook? Fortunately the young woman to whom she made this frank confession was a most understanding person who was unwilling to accept this flippancy at its face value. Investigation showed that the child was also having trouble at school, though her mother seemed eager to do her part. It took a long time to discover that the mother interpreted "her part" with a stern rigidity. She declared that any demonstration of affection was "silly" and thought that her small daughter should be "made to appreciate her opportunities." She could not understand why all her efforts at *making* bore such bitter fruit.

As no individual can live to himself alone, so also no family can live its emotional life wholly within its own four walls. "Loving kindness"—wherever it is met—cannot help sounding like cynicism to a child whose home life is emotionally starved. It must be remembered, however, that this is an oversimplified picture of cause and effect even in a case where they appear to be as direct as in this. For living together, out of which grows that most deeply personal part of life—the emotions—implies the complex interweaving of many strands.

A truism often repeated reminds us that the whole is the sum of all its parts. It makes no difference whether the particular family is on the old traditional pattern—many children, grandparents, aunts, uncles, and cousins all living under one roof or in a small neighborhood—or on the present-day pattern—parents and one, or at most two, children living in the comparative isolation of a large city. The emotional life which binds them together, which makes for bitterness and hatred, or for love and confidence in life, is a fabric in which the pattern is woven of tiny threads of individual feelings and personal attitudes. One of the reasons why emotional problems seem frequently to develop in large families or in families where there are "once removed" relatives is that as the number of individual and diverging lives, with different age levels and differing desires increases, the chances of conflict also multiply. But no tight little family for "us four and no more" is proof against the problems of adjustment all must face.

A young couple are troubled because their only child, a boy of four, is still having tantrums in which he kicks and beats his head against the floor. His mother thinks he's ill and his father thinks he needs a spanking. They have argued it hotly and repeatedly in his presence. Even when they come to a specialist for advice, what each parent really, though unconsciously, wants is not so much the child's own good as it is to have his or her own opinion supported. What the specialist tells them is that they must settle their own relationships before they can hope to meet their child's problems. For one of childhood's earliest needs is a sense of security, of complete confidence in his parents, and this cannot be his if his parents have not resolved their own conflicts.

Sometimes a family will seem to go along with comparatively little emotional difficulty until suddenly the security of the home is challenged by the children themselves. Mr. and Mrs. Robinson have "given up everything" for Laura and John. They have loved them so much and have worked so hard to give them a good education that they are at a loss to understand why things seem to be turning out so differently from what they had planned. Here is Laura, suddenly refusing to return to college after the Christmas holidays of her freshman year because she just can't bear to be away from mamma and papa any longer. And here is John, a junior in high school, also rebelling against school but in quite a different way. He has been playing hooky and hanging around a filling station where he says he can get a job if his folks let him stop school and get his working papers. What is more, John and Laura seem to think and feel alike about nothing, except that both want to leave school. They fill the house with their constant bickering until Mr. and Mrs. Robinson are in despair.

It would be impossible, short of a psychiatrist's knowledge and a novelist's art, to disentangle and depict all the interplaying attitudes, emotions, and ideas which have finally brought this family conflict out into the open. One thing is clear—love was not enough. In Laura's case, indeed, the trouble seems to be largely that too much parental love had unfitted her for meeting the outside world. She had become so closely tied to her parents that she found it painful and finally impossible to adjust to the normal give-and-take, and to the outgoing relationships of the campus. Friendship passed her by and she "ran home to mamma and papa" just as she had always done even long after the period of natural childhood dependence had passed.

John had been treated with the same kind of overprotection. But, being a very different kind of person from his sister, he had reacted to it, not by clinging, but by open rebellion. Since the apron strings did not relax their hold, he was doing his best to break them, and to live his own life at any cost of bitterness and antagonism.

Mr. and Mrs. Robinson, like so many of us, had just never realized that mother love and fatherly ambition were not all they needed. Their lack—the one great lack which more than anything else brings emotional stress and strain into family relationships—was in *understanding*. Instead of finding out what kind of people these children of theirs really were, they started with a ready-made pattern of what they wanted them to be. And whenever they failed to measure up to specifications, it was not taken as an indication that further thought and sym-

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retic study were needed, but as a cause for disappoint-
t and criticism.

nderstanding childhood and its needs is not something
h parents acquire simply by virtue of their parent-
l nor is it to be learned merely by reading a book.
all of us can gain in understanding if we are willing
to accept counsel from those who have made life-long
ies of many children and to test this counsel in the
t of our daily experience with our own individual
dren.

ith understanding there comes a realization of the
l's need not only for security but also for freedom
curity in the knowledge that home and parents are
ding back of him, believing in him, an ever-present
in time of trouble, and of joy; freedom to go out
meet the world about him, to make friends with his
s, to become a "citizen" in his own particular age
neighborhood group. If Laura's mother had not
d to "be everything to her little girl," if John's father
not denied him a latchkey, it would have helped to
id the emotional impasse to which the family finally
e In reality, security and freedom are not contra-
ory terms; they are rather warp and woof to the
ric of successful family life and neither can fulfill
function without the other.

he child grows; the world changes; understanding is
ething parents must work at every day of their lives.
l another realization which comes with it is that every
ld—and every adult— is a law unto himself, for no
are alike. General principles have validity only as
y are interpreted in the light of these individual needs
l differences. The family in which someone has to be
vored"—whether that someone is a parent or child—
ot as sound emotionally as that in which all the mem-
s are free to be themselves on an equal footing. Special
ors—either demanded or given—do not make for real
enity, but for the sort of "peace at any price" which
always too dearly bought. And, on the other side of
same picture, there are children who feel themselves
wanted or unappreciated because their parents are or
pear to be more interested in each other or in another
ld. In either situation the emotional strain between
rent and child and between the different children is
e to tell in countless daily happenings which are more
ely to be blamed on outside causes than on the inherent
uation.

These fundamental human needs—for understanding,
security, for freedom, for living one's life, both at
me and abroad, according to one's individual needs and
pacities—do not cease when maturity is reached, though
ults naturally seek to satisfy them differently than do
ildren. Husbands and wives who are, or are one day
be, mothers and fathers must realize that these needs
o play an important part in their personal relations
h one another. Sometimes parents unconsciously pass
to their children deeply buried, but unresolved, fric-
ns between themselves. When they transfer to their
ildren's shoulders feelings and desires and ambitions
ich are in reality centered upon themselves rather than
on the children, they are putting a heavy burden upon
family's emotional solidarity.

Of course, no one would pretend to say that any mere
man being—even a mother or father—can ever achieve
ideal in emotional adjustment. As a matter of fact,

Photo, Ruth Alexander Nichols

"Talking The Same Language"

in the occasional family which is singled out for praise because "things *always* seem to go smoothly" it is a pretty safe guess that some one family member—a "nervous" mother, "strict" father or "spoiled" child—is sitting on the lid beneath which seethes a perfect ferment of pent-up strains. And even if it were possible for some hypothetical family thus to achieve the impossible among themselves, it would not mean that its family life would proceed as serenely as the conventional "happy ending" to a romantic tale. There is too much pressure, there are too many kinds of stress and strain bearing down upon the family from without to expect its emotions to proceed with such fictitious smoothness.

Grandparents, in-laws, and the neighbors have probably been blamed more than they deserve for interfering in family affairs. But every family does have to be prepared to justify itself and its ways to its own world. The different standards of different generations and of different social backgrounds are things which we shall all meet and with which we must come to terms. And nowhere are parents more in need of tact and sympathy than in making a liaison between their families and friends of an older generation and their children.

Such conflicts as these are familiar and almost proverbial. But in addition it is impossible for a family to live emotionally unscathed in a world where social and economic change is so rapid and so ruthless as it is today. A father returns from the harassments of a business day to find his son apparently unappreciative of his efforts and sacrifices. A mother who was brought up to believe implicitly that certain things were ladylike and certain others were not is confronted by her daughter and her daughter's friends—all of whom she knows in her heart are

(Continued on page 42)

The Home Life of the Children

By Cora Trawick Court*

THE nursery class boys and girls were having a quiet, good time as they moved about from one to another of the plays and games in the large well-lighted cheerful room. Five at one table listened as Helen told delightful stories with crayons and a large sheet of soft paper. Three, with Jane at the sand table talked of the tunnel, and the cup-cake, and the pies which they were making. George, by himself, climbed and swung on the jungle-gym, while three took turns with Jim on a gay slide which he had made out of large, smoothly finished, brightly colored wooden blocks.

Photo, Ruth Alexander Nichols

"Following small footprints home" would be a good subtitle for this article. It shows how alert teachers, from what they casually learn about pupils, can helpfully enter into the home life itself.

Evelyn was not with any one of these groups. She was in a far corner by herself. She sat on a tricycle, but her face was turned to the wall as if all of the fun, for her, had gone out of tricycle riding. Maybe she wanted to go on the balcony, but when Miss Ethel went out with her, no children were there and the cold wind made them hurry back into the warm room. Still, Evelyn did not move back into any group. When the gaily-colored mats were spread for the period of relaxation, she spread hers at an extreme corner of the room, having walked with it over her face. It was not until after the rest time, and the quieting music that Evelyn again sat with the children and marked the rhythm of "German Lullaby" with soft clapping of hands. By the time Evelyn's mother came for her she was having such a good time that she did not want to go home, and instead of responding to her mother's "Hurry up, now!" she went right on playing until her mother picked her up and carried her, struggling, out of the door.

Donald came early, his mother with him. They sat together quite to one side, removed from the children. His mother said to him, ever so gently, "Run now and play with Jane at the sand," and, "Look, Helen is drawing with big crayons at the table, will you play with her?" and "Here is an engine like yours at home, will you play with this?" Each time that Donald took even so much as a step or two away from his mother he came back quite close to her, with a look of fear lest she had disappeared. At last she said, "I am going now. I'll be back for you after a while." At the door she looked back with an anxious expression in her eyes. No sooner had the door closed than Donald began to cry, at first softly, then lustily. Miss Nell spoke to him twice and suggested that he come with the other children, but she did not coax, or scold, or urge him to come. After a while the crying ceased and the lad sat in the chair where he sat with his mother, playing with the engine which she gave to him, pushing it gently back and forth, while the children's cheerful activity filled the background. As they moved about he talked to himself:

"I'm not allowed to eat crackers."

"I get milk at home."

"I'm not allowed to run on the road."

"I sleep at home."

"I have an engine at home."

"I like long drives with my mother."

"My daddy takes long walks with me." and

"I like that" when "German Lullaby" was played ever so softly on the victrola. This seemed to mark the beginning of his release from the long struggle, and a very different Donald began to emerge. He joined Jim who was now "sliding down." He tried the jungle-gym, worked out a peg board landscape garden, and dismantled and replaced the intricately constructed wood block wagon which no other child had been able successfully to complete. Donald became an alert, careful, fun-loving, social boy of about four years of age.

Can it be that Helen, and Jane, and Jim, and Evelyn, and Donald did bring into the nursery class situation nothing more nor less than the patterns of behavior which they learned in the home from which each one came? If so, what then is the subtle quality of father-mother-child relationship that sends some of these boys and girls into spontaneous, joyous participation, and burdens two of them as with heavy shadow of un-child-like depression for half of the morning? Is Evelyn already rejecting any "authority" that fails to take into account her ability to give intelligent cooperation only in that which she well understands? Is Donald's dependency necessary to his mother? What is her deep hunger that is nourished by his clinging? How will she be able to discover what Donald thinks and feels, what behavior he adopts for himself? Or, is it Donald's nurse, with whom he is left for part of each day, who is one cause of his anxiety? Does she secure obedience from him with threats as:

"Mother will not love you if you are a bad boy."

(Continued on page 48)

*New York City

God's laws of growth fulfill themselves in many ways, lest one good method should corrupt the world

Open Doors to Youth's Soul

By P. R. Hayward

"THE thoughts of youth," it is said, "are long, long thoughts." They are much longer and far deeper than many of us who see only the fairly complaisurface ever imagine. We teach lessons. We manprograms. We live side by side with our young peoin manifold "activities" and unless we find the open rs that lead inward we do not know what is within th's soul itself. The church school leader of youth has abundant opportunity for these insights into the inner . The trail, once taken up, will very often lead back he home life itself. And on the way many a privilege rare helpfulness will appear.

High School Freshmen and Their Parents

n a county young people's conference recently a group seventeen high school freshmen met by themselves for group conference. The leader was a college senior. order "to thaw them out," when he saw that they did join quickly in the discussion, he asked each person write out on a slip his own keenest problem or diffity and hand it in, unsigned. Seven of the seventeen lt with serious difficulties or differences with parents! ny others raised problems of conduct that wise parents uld have been able to settle without making it necesy for these fourteen- and fifteen-year-old boys and girls go anonymously to a stranger. The seven questions re:

What can you do when a parent says something bad out everyone?

How can I be a real friend to a parent when I am afraid him or her?

I don't get any encouragement in talking about a prossion or vocation at home.

How can I interest my parents in what I am going to when I grow up?

How can I convince dad that I can be trusted with the r?

What would you do if your mother and father disagree out your problems?

Would it be right to do what you wanted to if your rents do not care?

And the average age of these was fifteen! The trail of eryday contact will lead back to the home.

The "Atheistic" Son

In a certain group one young man came to his leader talk about the existence of God. He declared that he d not believe in God any more and proceeded to give me argument and much emotional declaration to the fect that there is no God. God, to him, was no more. Sad, t true. Sad, in fact, *if* true. Many a leader, in such case as this, would at once dip down into memory or s notebook and pull up the old and unanswerable arguents to prove that there is a God. He would assume at this youth needed argument.

This particular teacher, however, did nothing of the kind. He believed, from the boy's church and home atmosphere, that there was no reason why he should doubt God's existence on a purely intellectual basis. He suspected something more. He engaged the young man in conversation so as to get him talking about himself. He asked no questions about the relationship between the boy and his father. But gradually the facts came out. He and his arbitrary, dogmatic, and domineering father did not get along well. They had become violently opposed, emotionally. The father, mark you, was a devout believer in God, a prominent and pious churchman, and noted for being religious. The son, in order to give expression to himself and to even up with his father, chose the one way in which he could be most different from and entirely opposite to his father. This was to deny the foundation of the most prominent factor in his father's life and public work—his religion. He sensed somehow that to attack religion most effectively one should deny the existence of God. If his father had been a prominent atheist, the boy would probably have become suddenly interested in religion.

A boy's desire to talk things over opened a door into his soul, and through his soul into that of the home, and so to paths of sympathetic and helpful understanding.

The Irish Temperament

In a certain church, basketball was introduced as a new and fascinating sport. The young woman who was in charge of the girls' and young women's teams in the interclass competition had to play center against a vigorous and aggressive older girl. She had her hands full, and more, because the girl knew nothing of the rules since she had never played a game "that fool way" before. She was crabby when fouls were called against her or her side, even in a casual, pick-up, practice game. She charged the volunteer referee with all kinds of heinous crimes favoring the opposing team. She was a fine girl in many ways and yet her belligerency threatened to overwhelm her and everyone else.

The leader knew that in addition to firmly but graciously insisting on the rules there was nothing to be gained by reprimanding the girl. She studied her. She analyzed her temperament in other respects. She followed homewards the path that these qualities revealed. She got to know the father and mother. She visited and talked with them. She let them talk. She allowed them to talk about their neighbors. And when she did the secret came out. This Irish family boasted that no one had ever "put anything over" on them. They always were "taking their own part." They and their neighbors were sworn enemies. If they had not quarrelled over a line fence, or chickens that scratched out gardens, or dogs that howled at night, it was a slighting remark about a pie at the last Ladies' Aid social. There was always something. With that fighting Irish temperament there was bound to be.

The basketball floor gave this leader an insight into a girl's heart and through it into the home. As a result she was able to enter with understanding into its problems. She discussed with the mother the handicap of the daughter's disposition. She showed what it would mean to her in her contacts with people in the world. She was thus able intelligently to bring the matter home to the mother. Without endangering the whole process by coming out too strongly in regard to the mother's neighborhood quarrelsomeness, she was able to guide and enrich the girl's life. Thus, a significant change in her, and through her in the home, was brought about. Today she holds a responsible position and has largely mastered the art of living happily with people.

Other Cases

So one could go on giving other cases in which the youth program has opened up doorways of insight into the soul of the young person and so also into the life of the home. There was James, who domineered and bossed the class, largely because he was himself bossed around at home by a very efficient father and mother whose educational insights were swamped in the morass of their devastating success in always "getting things done." It took a skillful maneuvering one whole winter to keep the lad from making himself an unpopular nuisance in his group and thus further complicating his own emotional mix-up. There was "Rennie" the nervous girl who never sat still, chewed her nails, giggled at nothing, and made herself a general all-round disturbance. This trail led back into the home, with certain causes of insecurity, its lack of wise emotional adjustment, and the stark realities of illness and death, which are so devastating to an unguided child in her early teens. It took such knowledge and full and sympathetic acquaintance to provide the needed help.

On the positive and constructive side there are many instances where this same law holds. The young man who wants to be a missionary while the widowed mother wants him to follow his father and be a general store-keeper must have long Sunday afternoon chats, and new books recommended, and friendly guidance given in difficult decisions about college courses and what not. The girl, contacts with whom in the school and the summer camp provide an intimate and stimulating picture of a wholesome home life, with a gracious and successful stepmother successfully coping with two newly acquired teenage folk, tells her own story unconsciously. The fifteen-year-old, rejoicing normally and frankly in the new half-sister, throws the door open without knowing when the latch was lifted. The teacher who sends her unused wardrobe trunk to college because a neighbor had none, and a loan would help to solve an acute domestic problem, knows what this idea means.

Instances like these and many others constantly occur to challenge and subdue the wise leader of youth. They are often the unplanned but important factors in one's program. After all, appreciation, friendliness, sympathy, and an unaffected sharing of simple joys and commonplace needs are also channels of educational guidance. Even when there are no crises to meet and no serious problems to solve, the deep and comprehensive process that we call education can still go on. For, to paraphrase the poet, God's laws of growth fulfill themselves in many ways lest one good method should corrupt the world!

The Presbyterian Pioneer Program

By Carey M. Young*

FOR the past three years use of the symbolic name "Pioneer" has been growing throughout the Presbyterian Church. This program called "Pioneers in the Christian Quest" is designed to unify the Christian experience of intermediates and to contribute to the whole life of this age group. It is not only Presbyterian, but a part of the youth program being developed through the Committee on Religious Education of Youth of the International Council of Religious Education. Presbyterian denominational leaders have been seeking constantly to improve the Pioneer program and materials, the first cycle of which terminates in September, 1932. The program definitely proceeds upon an analysis of the needs and interests and abilities of the junior high school age group. The two mission boards of the Church contribute to the planning of all materials, so that missions thus become integrated throughout the program. The total program provides for three sessions of group religious experience each week.

A pupil's booklet for the church school session is provided. It begins where Pioneers live. It takes account of real situations. Problem solving, the dramatic method, discussion, life situations, and courses in Bible appreciation are all included. Certain units, for example, are Bible-content courses, while others are problem-solving units. A second booklet is prepared for the teacher, stressing teaching methods, class procedure, activity plans, and specific enrichment for each lesson.

The society meeting is also provided for. Elective proceedures are given with each lesson plan. Material is presented each quarter in a booklet for the leaders of the meetings with questions to stimulate thinking, discussion helps, and suggestions.

All Sunday school teachers are encouraged to become familiar with the society materials. The correlation which exists is very real. By correlation is meant not so much a similarity of subject matter or theme or set of activities, as a likeness in objective—the three-year cycle offers both general and unit objectives for the total program.

There are clubs or mid-week meetings for girls and similar groups for boys. These are not separate organizations, but are a definite part of the total church school program. The justification for club groupings is based upon the assumption that the study, discussion, and activities in the class and society require the use of week-day time for their completion. In the "follow through" of the club program, habits, attitudes, and ideals of the group are realized. *A Book of Discovery for Boys* and *A Book of Discovery for Girls* furnish valuable suggestions for these clubs. They contain a Character Rating Chart, suggestions for activities, Pioneer Ceremonies, and a chapter on "Mentors and Their Aims."

Two handbooks for leaders, one for girls' club leaders and one for boys' club leaders, give the complete set-up for the Pioneer Clubs. A vision of the total program is essential for successful work among Pioneers.

These materials are adaptable for use in any denomination. The club materials can be used by themselves, if desired, apart from the Sunday lessons or society topics.

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The Church and Parent Education

By HARRY C. MUNRO

THE oldest of all agencies of character education is the family. Although it has been steadily surrendering educational functions to other institutions ugh the ages, and particularly during recent times, it ains today the most powerful of all influences affecting moral growth of the child. In comparison the school t a minor factor in the situation. . . . Clearly the most entous question with respect to the agencies of char- r education in the United States must pertain to the quacy of the equipment of the family for the discharge its heavy responsibilities."[1]

lot only public education, but gious education as well, is in- singly concerned with charac- outcomes. We are placing the where Jesus placed it when we st that any agency or process ling with human life shall be ged by its fruitage in character conduct. The principal justi- tion for the rapidly developing dern program of Christian edu- ion is the assumption that reli- us experience plays an indispensable part in the most olesome character growth. Yet evidence is accumulat- that the home rather than the church or the school has major opportunity and responsibility for any kind of aracter education, whether based on religious motives or t.

Hartshorne and May[2] through extensive tests involving uations of cheating or copying in school, telling lies, ing unfair advantages, and also situations of self-con- l, generosity, and group loyalty, found that children o attended Sunday school rated no higher than those o did not attend. They even found in tests of the know- dge of right and wrong that Sunday school attendants ed slightly lower than non-attendants! They found al- st no correlation (only + .028) between public school chers and their pupils in knowledge of right and ong. In contrast with the above findings they found a rrelation of + .545 between children and their parents the knowledge of right and wrong.

How much of the effort of the church in educating *children* in religion would be better spent in showing *parents* how to give such nurture to their own children? Must we set one over against the other? Admitting that we need both, how can we secure them?

THE FUNCTION OF THE CHURCH

Such findings may well disturb the complacency of urch leaders when they consider how largely we have en counting upon the Sunday school to undergird char- ter with religious motives, and how little is being done assist parents with their responsibilities. It would be ite unwise to conclude from such studies as those cited at the Sunday school is necessarily negligible as a fac- r in character growth. The sensible response would be determine that the quality of Sunday school work must improved and, still more important, that the agency hich does obviously have the predominant character-building influence should become an object of primary concern in the church's program.

When the church's objectives come to center in life rather than in institutional self-perpetuation, far larger attention will be given to assisting character-building processes in the community, the school, and particularly the home. Perhaps the church school, instead of presuming to gather this whole process within its own curriculum, should seek chiefly to spiritualize and motivate the other character building agencies which may share in the task.

PARENTAL RESPONSIBILITY

We scarcely need the wealth of literature available to convince us that the present-day home is in a condition of perplexed and confused transition.[3] Observation and personal experience provide evidence that our agrarian pattern of domestic life is ill adapted to an urban and industrialized social order, and we have not yet developed a pattern which is more satisfactory. The home has been shorn of its traditional functions by the development of specialized agencies which are so much more efficient that it seems only common sense to use them. This decentralization of functions and activities from the home has carried with it a dissipation of family life and fellowship. The final stage in this process, if it keeps on, would be that represented in Soviet Russia, in which the child becomes very definitely a ward of the community or state and parental responsibility is reduced to the purely biological.

It is true that there is available today a vast fund of scientific knowledge about the care of children, mental hygiene, and control of behavior, that is unknown to most parents. They go blundering along on impulse dealing with many situations in such a way as to defeat rather than further their own good purposes. It is true that guiding and conditioning the development of a young and tender personality is an exacting task requiring consummate skill and wisdom. When one realizes how unscientific and blundering his own up-bringing was, he wonders how he ever got through at all! Of course such unscientific forces as mother love, sympathy, and self-denial patched up much of the wreckage caused by unscientific child management. This is not, however, to disparage the great assistance which the results of child study and an understanding of the laws of personality growth can render to parents, thus providing a still better expression of their love and sympathy than the much over-rated "parental instinct."

In order to put the rearing of children under the care of specialists equipped with all the scientific knowledge and skill available, the Russian policy would relieve the home of its educational responsibility entirely, releasing the carefree parents for industrial pursuits. Our American

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Character Education, Tenth Yearbook of the Department of Superintendence of National Education Association, 1932. (Reviewed in this issue, see page 43.)

Hartshorne and May, *Studies in Deceit*, Macmillan Co., 1928; *Studies in Service Self-Control*, Macmillan Co., 1929; *Studies in the Organization of Character*, millan Co., 1930; *Testing the Knowledge of Right and Wrong*, Monograph No. 1. igious Education Association, 1927. See also Bette, George H., *The Character comes of Present-Day Religion*, chap. 2, Abingdon Press, 1931.

[3]See Fiske, G. Walter, *The Changing Family*, Harper & Bros., 1928.
Groves, Ernest R., *The Drifting Home*, Houghton Mifflin, 1926.
Character Education, Tenth Yearbook of the Department of Superintendence of the National Education Association, 1932.

policy, once we find ourselves, will be quite the opposite. Basic responsibility will still rest on parents. A complete reconstruction of our educational system will make education for parenthood one of its major objectives, equipping parents and prospective parents for their task. Specialized phases of character education may be provided by school and church as specialized medical care is now provided outside the home. But the *responsibility* will rest on parents.

Thus through a vast new program of parent education, supplemented by specialized service in the case of problem children, and regular consultative service with respect to all children, we will give childhood the double benefit of scientific guidance in the home, along with the love, sympathy, and personal devotion which has always been the supreme contribution of parenthood and perhaps the main bulwark of character.

Public Education is Alert

Public education is approaching the need from the viewpoint of cooperation between home and school in a common task. The development of parent-teacher associations, and their organization through the National Congress of Parents and Teachers into local, state, and national agencies has become a vast and significant movement. Other agencies such as the Child Study Association, with its many local study groups, women's clubs, mothers' clubs, university extension courses, and the adult education movement generally, are enlisting an imposing number of parents in a scientific study of their high and difficult vocation.

Shall the Church Lag Behind?

The indispensable place of religion in the parental function is recognized by many of these agencies which are organically unrelated to any church. The National Congress of Parents and Teachers has a committee on Parent Training in Churches and is advocating church study classes for which a list of study outlines is announced.[4] On the other hand it is somewhat disturbing that there are excellent and very alluring treatments of the home and parenthood which quite leave out of account the religious factor. The church should be challenged by both these attitudes.

We are in danger today of seeing a great nation-wide movement in parent education develop outside the church, lacking in those motives and ideals which religion should supply, and denied the support and assistance which an alert and intelligent church ought by all means to provide. If this happens, the church will see some of its most vigorous, capable, and serious-minded adulthood increasingly seeking the solution of their problems and an essential phase of spiritual guidance elsewhere. That this would bleed the church white of some of its best life blood is not the most serious consequence. The real loss will be the denial to the parent education movement itself of the resources of religion for which it has a right to look to the church.

There are evidences of a belated awakening to the seriousness of this responsibility. Parent study groups, mothercraft classes, better homes movements, and city-wide conferences on marriage and the home indicate some of the inter-church or interdenominational expressions of the interest.[5]

The Federal Council of Churches has recently announced the calling to the secretaryship of the Commission on Marriage and the Home of Dr. Leland Foster Wood. The *Federal Council Bulletin* makes the following statement about Dr. Wood's work: "His work in support of family life will be primarily educational. The churches are being asked to enlarge their activities as centers of organized friendship for youth. On the basis of this social life, it is advised that young people be given counsel in the selection of their life mates, and educational assistance in preparation for marriage and home-making. Pastors are being asked to set up definite safeguards around the marriages they perform and to prepare themselves for consultation service in problems of personal and family adjustment. Study courses are in preparation." Dr. Wood brings a rich training and mature experience to this position. He has been Professor of Christian Sociology in the Colgate-Rochester Divinity School.

In the curriculum development process which cooperative Protestantism is carrying on through the International Council of Religious Education, specific provision has recently been made for the development of a systematic program of education for Christian parenthood. A Committee on Parent Education, consisting of representatives of the age-group committees, the Committee on Leadership Training, and the Committee on Church School Administration has been established. Since parents are adults the Committee functions as a sub-committee of the Committee on Religious Education of Adults. The program will be developed as a major section of the Adult Curriculum Guide.

This Committee on Parent Education, authorized in February, 1932, has made little more than a beginning of its work. It has prepared tentative statements on "Principles of Christian Education for Parenthood," "Needs and Desired Outcomes," and "Procedures" which are to be developed as a basis for the program. Members of the Committee trust that it will be possible to develop cooperatively a "Guide to Education for Christian Parenthood" which will embody the whole framework of an adequate program.

There are many who feel that the whole future of successful Christian education as well as of the church itself is now very much bound up with the enterprise of parent education. Has the modern church school been trying to make up for the deficiencies of home education and trying to take over the religious responsibilities of untrained parenthood? Might the church not better direct her major energies toward assisting the home to realize its marvelous spiritual possibilities under modern conditions of enlightenment and culture? Perhaps thus religious growth would be more wholesomely and vigorously promoted than through any possible system of church schools.

If the responsibility for the development of Christian character in growing life could be put squarely upon the shoulders of an informed and skilled parenthood, with the church school and other agencies standing by to offer technical help in specialized phases of the process, then indeed might the Kingdom of God have its full opportunity in the growing life of a whole generation. Such is the goal of adequate education for Christian parenthood.

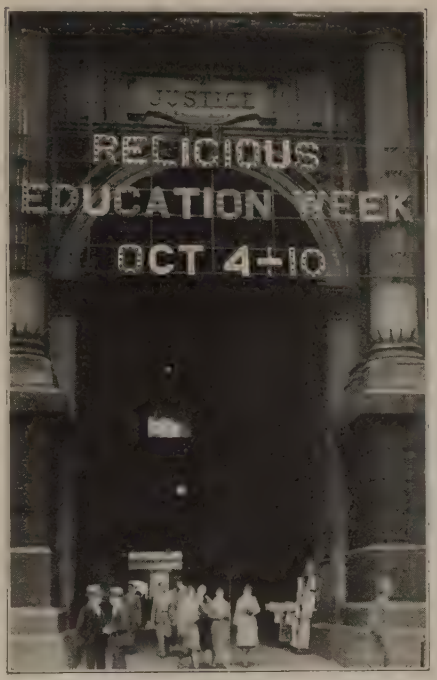
[4]Note also quotations in the review of *Character Education*, Tenth Yearbook of the Department of Superintendence of the National Education Association, 1932, on page 43 of this issue.

[5]See "Parent Education, Buffalo, New York City, Philadelphia, St. Louis." Educational Bulletin No. 2, Federal Council of Churches of Christ in America. 105 E. 22nd St., New York City. Price 10 cents.

eligious Education Week in Philadelphia

By C. A. Hauser*

ENDING the oppointment of an Executive Secretary, the newly organized Phila- hia Sunday School Council Christian Education created a ring Committee to perform the tions of this office. On April 1931, this Committee voted observe Religious Education k from October 4 to 10. The stion was frequently asked ng the period of the reorganiz- n from the former Philadel- a Sunday School Association the Council why such a re- anization was necessary and the new Council differed from former Association in the work ntended to do. The observance Religious Education Week was nded to give an answer to this stion in concrete form. The gram planned sought to dem- trate the purposes Christian ed- tors had in mind for a great tropolitan city.



Electric Sign Over the Entrance to City Hall, Philadelphia, October 4-10, 1931

The Preparation

The Steering Committee, mind- of the enormity of its task, met once a week throughout succeeding months until the program was released for blicity and execution. The following publicity methods re used. An attractive comprehensive poster was dis- buted throughout the churches, an eight page folder ing the details of the program together with circular ters to pastors and superintendents and special workers re sent out. A publicity man on one of the great metro- litan dailies was entrusted with a systematic plan of blicity to be carried in all the papers of the city and inity. A huge electric sign bearing the inscription, Religious Education Week," October 4-10, was placed er the entrance to City Hall. An interview between e Mayor of the city and the Steering Committee regard- g the Week was arranged and placed on the screen in e down town theaters.

The Education Committee of the Council in close co- eration with the age-group and other special committees refully laid their plans and had everything in readi- ss by the time the great event began.

The Program

On *Sunday*, October 4, pastors were challenged to each on the significance of religious education for a eat metropolitan city. The Sunday schools were invited unite in worship through the use of a service of wor- ip placed at their disposal.

Monday, a city-wide Pastors' Luncheon Conference was ld to consider the topic, "Christian Education and the ristian Way of Life," under the guidance of Professor Henry P. Van Dusen, of Union Theological Seminary, New York. From 4:00 to 6:00 P. M. a Conference of Educational Leaders was held. Leading public, private, and church school teachers were brought together to consider, "Our Common Task for the Education of Youth and Adults." At 8:00 P. M. a gathering was arranged for parents to consider the question of, "The Church and the Christian Home." The addresses were made by a leading pastor of the city on "What Constitutes a Christian Home," and "The Kingdom of Parents," by Dr. James S. Heberling, of the University of Pennsylvania, and "The Child in a Christian Home" by Dr. Mary W. McConaughey, instructor in child psychology of Swarthmore College.

Tuesday afternoon and evening were devoted to children's work under the guidance of such leaders as, Miss Mary Alice Jones, Director of Children's Work of the International Council of Religious Education, Dr. Mary Dabney Davis, of the Department of Education at Washington, Miss Frances M. Hedden, Director of Children's Work of the New Jersey Council of Religious Education, Miss Lillian E. Reed, Director of Children's Work of the Pennsylvania State Sabbath School Association, Miss Margaret M. Clemens, Director of Children's Work of the American Baptist Publication Society, and Miss Elsie D. Rodgers, Associate Director of Children's Work of the Presbyterian Church, U. S. A. In all, about four hundred children's workers were brought together. A special feature was the happy fellowship dinner which tied together the afternoon and the evening meetings. Mrs. F. W. Tomlinson, Chairman of the Children's Work Section, directed the efforts of the children's workers in this part of the program.

On the same evening a superintendents' dinner conference was held with addresses by Mr. K. N. Merritt, a prominent superintendent of the city, and Professor Nevin C. Harner of the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pennsylvania. These addresses, together with the discussion which followed, shot straight to the mark of the present-day job of a wide-awake superintendent in a big city.

Wednesday. In connection with the regular prayer meeting a workers' conference was suggested. The topic was, "How can the Philadelphia Sunday School Council of Christian Education Promote the Religious Life of Philadelphia?" A special leaflet bearing on how to conduct a workers' conference was prepared and placed at the disposal of the schools.

(Continued on page 47)

Secretary of the Department of Home and Church, Board of Christian Education, Reformed Church in the U. S., Philadelphia, Pennsylvania.

Worshiping Together in the Home

By CHARLES W. BRASHARES*

OUR party had arrived in Cairo on a Saturday night and had been put to bed with the news that we would see the various churches in the morning. Sunday morning we traveled from ancient mosque to deserted church and gradually realized that the purpose of our guide was to show us ruins, not to lead us to religious services. When we returned to the hotel, we discovered that the merchants had arranged the corridors as a vast bazaar and they were anxious to sell us everything possible. Although the majority of the members of our party were clergymen, they and their wives leaped to the opportunity to get just what they wanted at a bargain. In the midst of the confusion, a servant of the hotel saw the writer standing at one side and asked this question, "Aren't any of these people Christians? None of them wanted to be called for early mass." Then there followed the explanation that these people were Christians but of that Protestant variety which does not have an early mass to remind them that the day is Sunday.

As we talked, a Rabbi came hurrying in to say, "I'm almost starved. Is the food in this hotel kosher?" A moment later he returned to say that the food was not kosher and that he must go clear across the city to get something to eat. "But why be foolish?" I asked. "It is late now. You don't think this food will hurt you even if it hasn't been put through all the ritual of Jewish customs. Why do you pay any attention to this kosher business anyway?"

And the Rabbi replied, "Because I want to have it kept in my mind that I am a Jew so that I will act like a Jew and always be worthy of my people."

From that time I began to wonder whether Protestant Christians do not need the discipline of some custom to remind them that they are Christians. A Jewish friend put it this way: "The Roman Catholic Church tells you what to think. It binds the mind but lets you act much as you wish. The Jewish religion lets you think as you please but it has innumerable rules to discipline your conduct. The Christian Protestant Church neither gives discipline to your thinking nor to your living. Protestants often forget they have any religion at all." As I listened to this accusation I could not forget the scene in the hotel corridors, splendid people who had forgotten that it was Sunday because they had nothing to remind them of it.

Surely Jesus must have established some custom to help his followers remember him. What was it? To eat fish on Friday? That would be a reminder perhaps, but it was not taught by Scriptures. Jesus said, "Ye are the salt of the earth." Suppose that every Christian kept salt in his pocket so that every time he reached for some money he would feel that salt and be reminded that he was to deal with fairness becoming a Christian. Doubtless, a thought of Christ, just as a deal was being driven through, might have quite an influence in creating justice and mercy. Men might be reminded that Christ would not have his followers spend money for many things that seem alluring to us. But it would be a queer custom. There would be vaudeville jokes about Protestants who wouldn't go to theaters but believed in salting down their money. Men would be tried for heresy because they refused to put salt in their pockets. Business interests would put up the price of salt, while the poor would go without food in order to purchase the salt requisite for salvation. No—Jesus did not urge salt in your pocket. Nor did he urge any system of diet and cleansing. What custom did he suggest to his followers to remind them that they were his?

I almost cried "Eureka" when I discovered it. "Do this in remembrance of me." I had always thought of it as the Lord's Supper to be held in a church. This is a beautiful custom, but Jesus did not hold it in a church. He simply sat down in a home and, with his closest friends, did at least four things. They ate. They engaged in religious conversation. They prayed. They sang a song. Jesus said then, "As often as you do these things, do them in remembrance of me."

Because all this happened at the time of the Jewish Passover, our church has taken this supper of our Lord as a ritual that brings the members of the church into closer fellowship We have all felt our faith quickened as we have observed the Communion Service in the church. But might it not be that Jesus intended it for the home also? Did he not take the bread and say, "Take, eat, this is my body"? And could it be that he was saying that his followers should always think of his body broken for them whenever they ate bread? Should not every meal be a sacrament for the Christian? And should it not be eaten with Christian conversation, a prayer, and a song? Would not that custom be a discipline that would remind Christians of their heritage and responsibility and would such family worship not transform our homes?

Believing that all these questions should be answered in the affirmative, our family began, with new regularity, to consider their eating together as a place for prayer and song and conversation in remembrance of Him. We wrote a little book of services each requiring one minute. We set aside one minute for this service of worship.

Perhaps the weakest spot in American life today is the family. The shame of our civilization is the steadily increasing problem of divorce. And divorce is but a symptom of the fact that home has become but a part-time parking place for the family members who have very few moments together in any cooperative Christian experience. Almost any minister will tell you that, in the realm of personality, prayer is glue. If people will pray together regularly, they will find themselves almost miraculously welded together in understanding. If divorce-seeking couples can be made to pray together regularly, that custom leads them out of their antagonisms and welds them together at their highest. As a religious institution home comes to its best.

Is it not true that ancient Jews celebrated each meal as a sacrament with father, as high priest, pouring sacred blood upon the altar fire? But the church urged that the

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Was It Worth While?

By NeTannis Semmens*

Whence cometh Christian character? What are the roots of courtesy? How do folks get to be forbearing and generous? Such questions this article answers.

"WE ARE asking you to conduct a church vacation school in the east end of one of our i cities; the task will challenge y faculty of mind and heart you ess."

Thus read the message and its re- ent felt a thrill of anticipation, for she had been ing into motion the machinery that would mean a py, profitable vacation for hundreds of children in big es, and here was an opportunity to direct just such a ation school herself.

To get an intimate contact with the constituency in ch she was to work she walked up and down its streets, ching the children at play, chatting with idle groups street corners, getting intimate glimpses of their play , home life, school life, and church life. Each experi- e sent her spirits down like the mercury in a ther- meter responding to chilling temperature. In their y the children were quarrelsome, their voices were d, and their speech abusive. Justice, fair play, sports- nship were unknown; antagonism, disloyalty, and even ating reigned in their stead. Play for them was not -creation" but "wreck-reation" and the director recog- ed the need of planning a program that would bring ir play life up to a Christian level.

Another light was thrown upon the problem within the uses. They were homes of a thrifty, hard-working, reign people, scrupulously clean, though singularly king in modern comforts. The parents, absent most of e day in the employment of others, left the children to re for themselves. The advantages gained in self-reli- ce, resourcefulness, and ability were far outweighed by e disadvantages attendant upon premature responsibil- es. Harsh voices, recriminations, temper, abuse—these re the threads that were being woven into the web of e for these children, and the director recognized the ed of creating in her vacation school an atmosphere t would expose these children to kindness and joy and e, where they might think and work and play and learn live out with others the principles and teachings of us.

The social relationships of the community were even re deplorable. It was almost incredible that children ten and twelve should know so much of the seamy side life, were thinking such unclean thoughts, saying such l things! Listening, the director realized the need of posing these children to high ideals in a friendly, Chris- n atmosphere where teachers and children worked to- her for the good of others.

Perhaps the greatest shock, and the greatest challenge of , came as the director shared the experience of a serv- with these children within their own church. They g noisily in a foreign tongue, the minister prayed aloud the same tongue, while the children talked and giggled d abused each other. Then the minister addressed them. aving his Bible aloft and speaking in a dialect that made a "V" of every "W" he asked, "What book is this?" to which the children responded. "The Bible." "And how many read this Book?" Up went every hand from the smallest tot in the room to the oldest. "And how many read it every day?" Again every hand was raised and the minister said, "That is good." "Where do we find God?" was his next question—and failing to get an answer to that, he answered it himself, "We find him between the two covers of this Book! —we find him within the four walls of this church. Now where do we find God?" It was enough! The director slipped out of the church convinced of the need of a real school of religion in that community! A God closed in between two covers of a book! A God who remained inside a building closed for six of the seven days every week! If this were the only God the children knew what wonder if his precepts failed to cleanse their thoughts, create their ideals, motivate their conduct! Now indeed she was grateful for the privilege of sharing her concept of God, her ideals of life and love and service with these little children!

The organization of the vacation school proceeded. Accommodation in a large, unused church was secured, equipment was moved in, supplies were begged or borrowed or purchased, voluntary help was recruited, and schedules and programs were arranged.

At last, all was in readiness. The doors of the school were thrown open to the children and for a term all too brief they lived and worked in a leisurely session of two hours daily with trained teachers who loved them.

Was it worth while? Let us take a look at various phases of the work to answer the question.

It is story hour in the kindergarten department on the second day of the school. In his eagerness to hear, one little laddie crowded a small girl next to him. "Get over Carl," she said, accompanying the command with a vigorous push which landed Carl on the floor. When order was restored the teacher said, "If you wanted Carl to move over, Gretchen, you should have said, 'Please move over, Carl,'" to which the four-year-old responded "Aw, gee, not to kids!" revealing their standard of courtesy.

On the day of the closing exercises of the school the kindergarten tots were ready to march into the church auditorium. Carl arrived late and breathless, and Gretchen, seizing his hat, hung it in its place and putting him into the line next to her said, "Here's a place for you." Was it worth while?

The recreation periods in the junior department were a trial for a few days. Within the divided groups of boys and girls one could hear strife and verbal battles. "You cheated, Henry, I saw you." "You lie, I didn't"—and the difference of opinion ended in a fight. One game in which the boys and girls were to play together was the teacher's hopes for each day but mutterings of, "We won't play with those sissies," to which the girls retorted, "We don't want you anyway, you cheat"—deferred the hope for many days.

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But on the day of the school picnic toward the end of the school the leader suggested a relay race. Boys and girls alike shared happily, rules were kept, group loyalties abounded, difference of opinion was evident, but justice and fair play won out at every turn of the game. Mirth ran high and everyone was happy. Was it worth while?

The handwork period afforded the teachers the most unique opportunities for character development. Insufficient tools made sharing necessary and the boys and girls knew nothing of the art. Unsuspected difficulties brought discouragement and they knew little of faithful persistent effort. Failure produced anger, and to a few whose motto was "Me first," the idea of making everything "for others" was most unwelcome.

Difficulties notwithstanding, every article was completed. Infants' garments of snowy white flannelette, jigsaw puzzles, beaverboard toys, scrapbooks—all for the use of small convalescents in the children's hospital were made and completed with care. Several of the boys were chosen to make presentations at the closing exercises and charged with the responsibility of composing the presentation speech. On the closing day the whole school glowed with pride as their representatives presented their gifts made by their own effort "for others." Was it worth while?

It is the period of worship in the junior department on the second day of the school. Among the girls there is whispering and giggling. One small miscreant among the boys is disturbing everyone near with a homemade instrument of torture. Silently the teacher awaits attention and she waits so long that worship that morning becomes a brief, simple statement of what the worship of God means, and how we should worship in his house.

The last morning for departmental worship arrives. The children stand reverently for the call to worship and the unison prayer. They sing joyously, hymns they have learned to understand and love, they repeat in unison a memorized passage of God's word, they listen attentively to the story—the last in the series of Christ's life on earth, they offer gifts that other children may have a vacation school like theirs, and with bowed heads dedicate it to that purpose. Afterward, the minister with the dialect that made a "V" of every "W" remarked to the director, "I do not know how you make them so quiet, so reverent. I wish you would stay always!" Was it worth while?

Death of George W. Wellburn

AS THIS issue of the *Journal* goes to press, word comes of the sudden death of Dr. George W. Wellburn on Tuesday afternoon, May 3.

In 1927, Dr. Wellburn was made director of Christian education of the Pennsylvania State Sabbath School Association, which position he held until March, 1932. Previous to that time he was a pastor in Pennsylvania and had, this year, returned to the pastorate.

From 1929 through 1931, Dr. Wellburn was a member of the Educational Commission of the International Council, and was appointed to membership on the Committee on Leadership Training. He also served as one of the representatives of the Pennsylvania Association on the Executive Committee of the International Council.

The announcement of Dr. Wellburn's death comes as a shock to his many friends. The Editors of the *Journal* join others in extending to the members of his family their sincere sympathy in this time of their bereavement.

Vacation Church Schools Broadcast World Friendship

THE FOLLOWING excerpts from statements which have come from many countries and communities concerning the vacation church school serve to indicate its limitless value.

FROM BURMA

"The idea has caught fire here and the number of schools is increasing with every succeeding vacation. If you could have seen the bright, happy youngsters so full of life and energy, who came for the songs, stories, and games, you would have been glad that some one had planned such vacation work for children."

FROM CHINA

"Although no promise of financial remuneration was held out, literally hundreds of young Chinese students enlisted as teachers in the 750 daily vacation Bible schools. This opportunity furnishes one of the finest outlets for the passion to serve, felt by many Chinese youth today."

FROM EGYPT

"Barefooted and bareheaded with dresses none too clean, they came to hear Bible verses, teaching on cleanliness, to learn how to mend their clothes and make new garments, and play games. A child from a Moslem school said, 'It is so quiet and restful and happy here. At school the noise makes me numb. I never heard people sing this way, nor big people take time to play with children.'"

FROM THE PHILIPPINE ISLANDS

"The children now have learned to pray. They have stopped quarreling. They are more punctual. They are kind and helpful to their parents." Reports such as these show that the work has been worth while in the achievement of character objectives.

FROM A NEGRO PASTOR

"Now as I walk the streets of Jamaica little children stop playing and run to me and gratefully take my hand. I grasp theirs lovingly on behalf of the donor who made the school and our friendship possible. It was born right in the summer school. Our own church school has been renewed by the Bible school. While most of these colored children are too poor to go away to camp, they rejoice in that strange vacation that took them in imagination through Bible lands. This has renewed them in mind. We feel sure that none of these happy children will ever find their way into children's courts."

FROM MANHATTAN

"In a school in Manhattan, situated in a section which is one of the most glittering amusement centers in the city, with racketeers and gangsters roundabout and other influences not wholesome for children, a gang of boys came to the daily vacation Bible school. One of them said: 'Teacher, every one's gotta be square in this class or we'll run 'em thro' the mill.' Another boy said: 'Dese guys want to join, they're on the level. They're my friends.'

"The general attitude of the mothers might be summed up in the graphic statement of one mother (mother of ten children, five of whom are in our school): 'We like the school much. Good place—keep my kids off the street—no fight, talk bad, run away. Teacher say good things to my kids. We like the school all summer, teacher. Why you no have the school the afternoon, too?'"

As You Go to Rio

By Robert M. Hopkins*

A REAL adventure is being anticipated by several hundred leaders in religious education as they go to Rio de Janeiro this summer to attend the Eleventh World's Sunday School Convention.

It will, first of all, be an adventure in travel for to e most of these pilgrims this trip will be their introduc-on to South America. Rich rewards await them for the vestment of time and money they are making in this gard for South America is a continent of fascinating terest. Dr. W. C. Poole, pastor of "The American hurch" in Buenos Aires, who will give the Convention heme address at Rio, "O Christo Vivo," was President of e Tenth World's Sunday School Convention which met Los Angeles in 1928. In a recent letter he bears elo-uent testimony to the marvels that await those who ex-lore the scenic grandeur of the Andes.

I have had my first glimpse of the mighty Andes. What mute oquence there is in those massive forms. Likewise how impres-ve is their tumultuous silence. We came across while a tremen-ous storm was raging and, while it soon subsided, the elements ad much effort in composing themselves. God wove an exquisite antle of rainbow, flung it around the shoulders of the dying orm, and it sobbed itself into peace. With the language of ountains I have acquired a peculiar intimacy. I love their robust ccent. The Alps and the Apennines, the Rockies and the Himal-yas, are familiar to me, but my first view of the Andes was a ust of wonder. The peaks and roomy spaces up under the rafters f the sky, where twinkling stars sit sheltered like twittering spar-ows, made an effective appeal to me.

The pilgrimage to Rio de Janeiro is to be an adventure lso in brotherhood. World fellowship has been often njoyed in gatherings attended by representatives from North America, Europe, and the Orient. Twenty repub-ics in Latin America are too frequently denied this Christian world fellowship. But now for the first time world gathering of Christian forces has been called to neet on South American soil. The number of members f evangelical churches in Brazil is about one hundred hirty-five thousand. The Sunday school enrolment totals ne hundred twenty-one thousand. There are some wo hundred seventy thousand German Protestants, and he total Protestant constituency in Brazil's population f forty million is about one million. What an adven-ure to go "rolling down to Rio" that these Brazilian Christians as well as other evangelical groups in Argen-ina, Chile, Uruguay, Paraguay, Peru, Bolivia, and the northern republics may be afforded an opportunity of participating in the growing Christian fellowship of the world. No wonder the leaders in Latin America are anticipating this convention as "the most important evangelical event ever scheduled to take place in any part of Latin America."

Again the journey to the World's Sunday School Convention at Rio is to be a real adventure in faith. The whole world is passing through its most serious economic depression. Old standards of living are falling. Men have been so imbued with the materialistic philosophy of our time that the crumbling of the economic order has brought the widest distress and perplexity. "Never has it been more needful than now," says the official call to Rio de Janeiro, "to stress in every land the Christian education of childhood and youth. Here is to be found the Christian answer to the secularism of our time. The quiet, simple processes of Christian education are the most potent which the Church of Christ has at its disposal to insure a redeemed world."

Conferences to secure disarmament, reparation adjustments, economic stability, and the solution of other ills and evils around the world are surely in order. But there are those in every nation, though they may include "not many wise men after the flesh, not many mighty, not many noble," who confidently believe it is only as we seek through these processes of Christian education to lead childhood and youth to faith in "The Living Christ" that we can usher in the reign of Christian brotherhood.

Four principal parties are in process of formation. The first group will sail from New York City on the M. S. Santa Barbara on June 18. These will go via the Panama Canal down the west coast of South America, cross the Andes on July 7, and then after short stops in Buenos Aires, Montevideo, and Sao Paulo they will reach Rio de Janeiro on July 21.

A second group, that promises to be somewhat larger, will sail on the S. S. American Legion from New York on July 9, arriving in Rio de Janeiro on July 22. After the convention closes on July 31, this group will make the "Around South America Tour," returning to New York on Labor Day, September 5. For these two groups extremely low prices are available, ranging from $565 first-class, with a reduction of $75 if second-class service is used on the east coast.

A third group will make the trip to Rio de Janeiro and return without attempting the longer journey around the

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Those Teen-Age Boys!

By LESLIE G. WHITCOMB*

"WHAT can we do about our teen-age boys?" Throughout the years this question has echoed through one Sunday school conference after another. And what heroic personalities and experimental efforts have come forth to attempt answers. One thinks of the athletic leagues and leaders who have made such a splendid contribution in uniting the physical and religious energies of youth. One reviews the great influence of such organizations as the Boy Scouts, the Y. M. C. A., the De Molays, and, in many communities, the constructive work of high schools and luncheon clubs in cooperation with the churches. And recently there have been developed the Tuxis and Pioneer programs with their emphasis upon the spiritual and the directly religious. Certainly it has been an era of interesting and fruitful effort and those who have kept young with faith in and love for boys through this period of evolving attitudes and programs rejoice in every achievement which has contributed to the solution of this perplexing problem.

A significant observation, one of many which a thoughtful person might make, is this: in our eager desire to meet and match boys on their own level, have we not lost sight of one of the essential factors in all religious life—the appeal of the mystical? Younger children respond to it. Our educational programs of one sort or another make full use of the symbolic appeal to imagination. Older men and women use it. The Lord's Supper, properly understood and used, has a powerful hold upon adults of all temperaments. Men in their lodges forget their otherwise dignified habits and respond to the mystical appeal of the ceremonial. May not this very element be the factor needed to bridge the gap between the religious and the physical in our programs for teen-age youth?

Last fall Lake View Presbyterian Church of Chicago faced its perennial problem—the boys' program. The church is situated in a typical metropolitan parish, two blocks from a school in which there are over a thousand boys enrolled, and possessed of very modest equipment and limited resources. A group of interested men of the church were called together to give consideration to ways of meeting the needs of their intermediate boys. We were told by experienced boy leaders of the community that city chaps such as these could not be expected to respond to much that was serious or religious. About all that could be done, these advisers said, was to hold them in a gymnasium with little more than hobby interests or play. This advice sounded so fully in agreement with what the church has been hearing and believing for so long that we decided upon plans to begin with this philosophy and feel our way along to something higher, if possible.

We started with a definitely limited group of twenty boys from the church school, varying in ages from twelve to sixteen. A Club oath, patterned largely after the Boy Scout oath, was adopted. Fifteen-cent suppers were served on Thursday evenings with a half-hour program of singing and a gym hour following. Gradually there were introduced character talks by such individuals as: a doctor, the local police captain, an elder in the church, an Anti-Cigaret League speaker, and so on. Then a Bible drill and, finally, definitely religious talks were introduced into the meetings by the pastor. We found that the boys not only liked these programs but that they felt a degree of pride in the fact that the Club made definite moral demands and expected high standards of them. Other boys began to seek admittance, not so much because of the gymnasium opportunities but because of the meetings.

Made bold for further advance in the direction of the spiritual expression of boy life, we cast about for some form of ceremonial. None of those available seemed to meet our

"If every pastor only knew what he could get in lasting results by spending some time with boys like this—if he only knew—" said one man on reading this article.

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ds and desires so we borrowed from many in constructing one of our own. From the very first, the boys ve responded so eagerly and appreciatively that it has ne to be the center of the Club life.

The ritual, as in the Presbyterian Pioneer ceremonial, s the history of the early church as its foundation. The up assembles in a dark room where candles have been anged in two long lines on the floor. The pastor pres at the head of the room with the teachers of the ys' Sunday school classes stationed at the three altars. ter an opening statement regarding the institution of early church with its privations and sacrifice and its dern counterpart in the Club, the fire is lighted on the arth at one end of the room to symbolize God and his luence over men through the centuries. A candle is then hted from the Divine Fire and placed in front of a large ture of the Christ. Another candle representing the urch is lighted from this one and placed in the nter of the room before an open Bible. Candles are en lighted upon the three lesser altars and the boys at center of the line light their candles from the hurch" and pass their light on to their neighbors until e entire line is lighted. An illuminated cross at the ad of the room completes the arrangement. The boys, o have thus far been seated on the floor back of their ndles, then stand to repeat the oath and sing "Faith of ir Fathers."

New candidates are then admitted by the Guide and ke the oath of renunciation. After instruction by the igh Priest, the candidate chosen for the ceremonial is ven an emblem bearing the letter "C" standing for urage to break away from the crowd and begin the uest for the Supreme Sign. He is also given a small gold oss with its significance explained to him and he sets rth, with the Guide, on his quest. At the Altar of Physal Development he is told of the value of a strong body nd, upon showing his cross, is given the second symbol ith the letter "B" to represent a Body to Bear Burdens. t the Altar of Mental Development he is taught the value f education and given the emblem inscribed with a "V" represent the Vision which comes with knowledge and isdom. At the Altar of Spiritual Development he learns f the place of religion and is given the emblem with the tter "L" symbolizing Love to God and to one's fellow en. Returning to the High Priest, having borne his oss faithfully through these experiences, he himself has reated the meaning of the Lake View Boys' Club—his mblem letters reversed forming the initial letters of the lub—and is entitled to his individual candle and a place the "Line of Life" through the years.

After a brief devotional period, used by the leader to ring some special message of helpfulness, the ceremonial closed with the Circle of Light, the song "I Would Be rue," and the solemn march out of the room with ghts extinguished, for each member is then to carry the ght of Christ in his character and conduct.

Four factors constitute the value of the use of the ceremonial in our experience. First, the pastor and teachers f the boys' classes share the experience with the boys, king the parts of leaders. These leaders would not for great deal lose the inspiration and the close fellowship ith the boys which it brings, to say nothing of the hold gives over the boys themselves. Second, while we have orrowed from other sources for it, the ceremonial is our own, created out of our own needs and leading directly to the objectives we have for those boys as we know them. Rituals are too often mechanical when they represent the imposition of another's experience in a different situation. Third, the ceremonial is simple but comprehensive. It could be conducted in almost any room, with or without a fireplace. It requires only the candles for equipment and involves but little preparation. Fourth, it interprets a large number of the experiences of a boy's life in an atmosphere of mysticism and reverence, and provides a center of idealism around which there can be built all the other physical, mental, and spiritual interests in the normal life of a boy.

And what of results? Presented on Dad's Night and later on Mother's Night, the ceremonial immediately won the hearts of the parents, and has drawn them to the church as no other effort we have put forth in recent years has been able to do. The Club has succeeded in breaking down the embarrassment of the boys in their attitude toward church services, it has created a spirit of reverence that is not commonly found among boys of this age, it has led directly to church membership for almost all of the members of the Club, it has brought about the formation of a Junior Church Club of boys and girls pledged to regular church attendance, and it has been an enriching and character-forming influence in the lives of its members.

After a recent presentation of the ceremonial, the following conversation is reported to have taken place. The room was dark, the boy was supposed to be asleep, and the father was about to retire.

"Dad," came a musing voice.

"What's the matter, Son? I thought you were asleep."

"I can't sleep, Dad. You know, I think the ceremonial at the Club is finer every time. *Am I gettin' to be a better boy, Dad?"*

Such a question is the final test before which our symbolic ceremony, and any other, must stand or fall.

More About Next Year's *Journal*

WE HAVE already mentioned the fields of dominant interest to be covered by the various issues of the *Journal* next year. Most of the writers for the first five months have been invited and acceptances are coming in in a most encouraging fashion.

There are several writers listed for next year whose names our readers have seen in other journals and on the title pages of popular and best-selling books, but who have not yet appeared in the *Journal.* Among these are:

Prof. H. A. Overstreet, author of *About Ourselves.*

Dr. David Seabury, author of *Growing Into Life.*

Prof. Walter E. Bundy, author of *Our Recovery of Jesus.*

Prof. Roland H. Bainton, of Yale Divinity School.

Among well-known, tried, and trusted writers for the *Journal* are: Dr. Paul H. Vieth, Prof. W. C. Bower, Dr. George A. Coe, Rev. John L. Lobingier, Miss Ethel L. Smither, Rev. Edward P. Westphal, Dr. Herbert W. Gates, Dr. Wade Crawford Barclay, Dr. Lucius H. Bugbee, Miss Elizabeth McE. Shields, and others.

Next month we shall introduce our readers to the interesting list of age-group and other departmental articles that have been charted for these coming issues.

How Christian Are Your Lessons?

By RALPH D. HEIM*

ONE of the educational emphases which emerged at the International Convention in Toronto was the "conviction that we must constantly strive to make our program of religious education more truly Christian."

Is there actually any need of such an emphasis? If so, along what lines may it be made effective?

Very significant data for answering these questions are provided by a recent study of "The Specified Aims of Seventeen Hundred Church School Lessons."

The lessons are from forty-one textbooks in four widely used series for pupils aged four through seventeen. The four thousand aims specified in them were grouped, first in two hundred categories according to the pupil activities mentioned, and again in eight classes according to the pupil relationships involved.

Table I shows the number of these lessons which are aimed to cultivate the pupil in each of his various relationships.

TABLE I
DISTRIBUTION OF SEVENTEEN HUNDRED CHURCH SCHOOL LESSONS ACCORDING TO PUPIL RELATIONSHIPS

Relationship of Pupil	*Lessons*
To Others	425
To Self	398
To Bible	226
To God	212
To Jesus Christ	191
To Church	160
To Nature	67
To Religion	21

It will be noted at once that nearly half the seventeen hundred lessons are devoted to the pupil's social and personal relationships, indicating a tendency toward the moral and ethical emphasis in religious education. This will lead some observers to ask not only, "Is religious education Christian enough," but also, "Is it religious enough?" Others will hail with delight this evidence that the "practical" emphasis on "Christian living" has worked itself thus thoroughly into the aims of church school lessons.

The bearing of these data, then, upon the two questions being considered will depend largely on theoretical attitudes. But, even if it be held that a happy proportion between the ethical and the more directly religious aims has been achieved, it is to be recognized that there are specifically Christian ethics. And certain results of this study seem to indicate the desirability of re-examining church school ethics to make sure that they are truly Christian. One does not believe, for example, that strictly Christian ethics would permit giving thirteen lessons to physical efficiency, twelve to mental efficiency, and only seven to spiritual efficiency; neither eighteen to industriousness and only eleven to immortality, nor only one to the exceedingly important matters of Christian marriage.

Again, the five leading categories of aims in each of the two relationships, to others and to self, which are respectively: help and service, kindness, obedience, honesty, friendship, doing right, courage, faithfulness, unselfishness, and industriousness, may seem quite satisfactory. Yet one cannot but believe that Jesus might have ranked love, brotherhood, sympathy, peace, and forgiveness somewhat higher in social relations, and might have made moral courage, stewardship, sincerity, humility, and reverence somewhat more important among personal qualities.

Still more vital data bearing upon the problems at hand are presented in Table II which shows the number of lessons devoted to each of the categories of aims which were found to have more than twenty lessons related to them.

The fact that the aims centering about the life, teachings, and characteristics of Jesus rank highest in the number of related lessons, eighty-eight, will be gratifying to the proponents of Christian religious education. There is less cause for elation, however, when the total of all lessons centering particularly around the New Testament, including those relating to the life, teachings, and characteristics of Jesus, other New Testament characters, New Testament books, and New Testament history, a total of one hundred thirty-six lessons, are compared with similar categories for the Old Testament which are found to have a total of one hundred thirty-nine related lessons.

Less encouraging still is a comparison of the data for New Testament history, seven lessons, with inter-testamental history, four lessons, and Old Testament history, twenty-one lessons. This disparity may be due, of course, to the relative quantities of material available. But the same qualification does not hold with respect to information concerning the books of the Bible in which forty-six lessons are given to those of the Old Testament and only six to those of the New—as many, one, to the Song of Solomon as to the four Gospels; and more, six, to the Psalms than to all the other New Testament books together.

It may be considered notable also that missions, meaning almost exclusively foreign missions, occupy fourth

TABLE II
PART OF THE DISTRIBUTION OF SEVENTEEN HUNDRED CHURCH SCHOOL LESSONS ACCORDING TO CATEGORIES OF AIMS

Categories of Aims	*Lessons*
Jesus' life, teachings, and characteristics	88
Old Testament characters	72
Help and service	71
Missions	69
Church history	52
New Testament characters	35
Kindness	29
Obedience	27
Books of the Bible	26
Doing right	26
Honesty	24
Trust in God	23
Friendship	22
God's care	22
Hebrew history	21
Prayer	21

*Professor of Religious Education, Thiel College, Greenville, Pennsylvania.

ce in rank among the categories of aims, having al- st half of all the lessons relating to the Church, and rshadowing all its other enterprises such as its edu- ional and extension programs, its merciful works, and n church membership, attendance, and worship.

It is likewise significant that only three categories of ns of the more direct type in the relationship to God, nely, trust in God, God's care, and prayer, with a total sixty-six related lessons, enter into this table?

s religious education Christian enough?

Perhaps the situation is better than some had thought far as this particular group of lessons is concerned. t, is it not clearly apparent that there are goals ahead be achieved in this regard?

Along what lines shall the effort move?

First, toward the cultivation of such a Christian fel- vship with God the Father as was so abundantly mani- ted in the life of Jesus Christ, lest Christian religious ucation become merely Christian ethical education.

Second, toward the laying of foundations for the in- ligent practise of this fellowship by giving attention to element conspicuously lacking in these lessons, name- Christian theology. Certainly if there is any one thing ich religious education ought to do it is to help the pil in building an adequate idea of God. But, while s aim is implicit in many lessons, only five of the venteen are given explicitly to it. There are other con- pts, too, such as those of faith, sin, salvation, the Trin- , incarnation, atonement, the Holy Spirit, which the pil must have help in defining and developing if he is understand the vocabulary of the Christian religion and he is to enter fully into the Christian religious experi- ce.

Third, toward the presentation of a distinctively Chris- n ethics whatever it may be and however it may conflict ith the morals of the social milieu—such ethics as will revealed by a careful study of Jesus' ethical teachings, rticularly in his parables and the Sermon on the Mount.

Fourth, toward the more extensive treatment of the ristian Bible as a book, and with regard to its various oks, especially of the New Testament. Contact with uth will readily convince any one that many of their ndamental religious difficulties grow out of inadequate formation, and unintelligent and unwholesome attitudes ward the Bible. These seventeen hundred lessons with ly thirty-six of them devoted to the background, char- ter, development and methods of studying the Bible ill not properly relieve this situation.

Finally, toward a more adequate and balanced atten- on to the Christian Church. Certainly church attend- ce and church membership deserve more than three ssons each. And, most important, worship cannot be udied effectively in only twelve lessons out of a total seventeen hundred, the equivalent of only three months study in a period of thirty-four years of church school tendance!

Indeed, if one were to epitomize the findings of this udy in their bearing upon the two questions under dis- ssion it might be said, first, that the paucity of atten- on to public and private worship is the most conspicu- us evidence that religious education is not Christian ough, and second, that worship is certainly one of the ost important points at which religious education might ncentrate effort for its further Christianization.

The Workers' Conference

Suggestions for the Use of This Issue of the JOURNAL *in the Monthly Meeting of Teachers and Officers*

IN MANY church schools this June workers' conference will be the last until "the summer is ended" and the remains of the vacation are gathered in. In some schools it will not be held at all! Some do not know, perhaps, what this column means, but they do not read it anyway so this little sentence will not hurt. But for many, such a workers' conference can be a fruitful one.

The program could well be somewhat as follows:

1. DEVOTIONAL PERIOD

Dr. Tibbetts' article would be a spiritual tonic here. It will cause us to ask seriously what our own church is about.

2. OUR PLANS FOR SUMMER AND NEXT YEAR

These will need to be considered somewhere along the way.

The July number will deal with the educationally-minded church. Teachers and officers away on vacation should not miss it.

Mr. Young's article on the Pioneer Program should start many a teacher of intermediate boys and girls to wondering and working at his plans for next year. That article by Mr. Whitcomb on a boys' club ceremonial says something unique and important. It should be reviewed in advance, reported on, evaluated, and followed up by the question "What are we doing, what can we do for our early teen-age boys?"

The article by Dr. Hauser on "Religious Education Week in Philadelphia" should give us some ideas as to using this nation-wide observance in our own church or community.

3. RELIGIOUS EDUCATION IN OUR HOMES

The theme of the *Journal* for this month is "Religious Education in the Home" and this should be the special item in the program of the workers' conference. The following program is suggested:

a. *Changes in Family Life*

Gruenberg, "Changing Ways in Family Life"

Some member in the group should read this article in advance and report upon it by answering these questions:

What does Mrs. Gruenberg say are the changes going on in family life?

In what ways are these statements true for our congregation?

In what ways do they not apply?

What could we do about it?

b. *The Guidance of Home Life*

Gilbreth, "Creative Experience in the Home"

Franklin, "Not to Thyself Alone"

Munro, "The Church and Parent Education"

Brashares, "Worshiping Together in the Home"

How do we agree with these articles? How not? Do we know of cases that illustrate what these writers say? How can we get such information as this to our people? Through sermons? Bulletins to parents? The church calendar? The town newspaper?

c. *What Can our Teachers Do?*

Court, "The Home Life of Children"

Hayward, "Open Doors to Youth's Soul"

These articles should be read in advance, the first by a teacher of children and the second by a teacher of high school pupils. Do the cases apply to our situation? What are we doing along these lines to capitalize for home training the interesting side-lights we get from our pupils on home conditions?

As a closing message, the short prose selection "We Are Your Children" on page 7 could be read impressively and followed by silent prayer and brief benediction.

A Vacation School in Greece

Greece! The Cradle of the World's Intellectual Life. And here it is With the Project Method in a Vacation School. History is a Mysterious Mother of Us All.

By Mrs. Haigouhie Faradjian*

LAST summer we had a pleasant time in the vacation Bible school which extended over a period of six weeks. Our curriculum was on the project basis. The group was composed of twenty-five children from twelve to fourteen years of age. All of them had attended schools in the winter, and were worthy, bright pupils.

The first day the teacher told the children to write down whatever they wanted to learn during these few weeks. Everyone had a page full of subjects that they wanted to study. Many of them had written the same things, but they were interesting as they had named the things they needed. Most of the girls wanted to learn fancy work, sewing; some boys wanted drawing, writing, composition.

At this point a question arose: What shall we do with the things we make? One said, "Let us buy them." But someone remarked, "Everyone from our group is not able to buy." Another said, "Let us sell them," while another objected, "How shall we sell them? We are not merchants." "It will be better if we give them to the poor people," came a suggestion from a corner. This was a good suggestion and most of the children were pleased with it, so they decided to do the best they could to help many poor people.

The next day while we were discussing our work, one child made another suggestion, "If we sell the objects that we are going to prepare and give the money to the poor it will be more useful because the objects that we give to them may not be the thing needed at that time, but with money they can buy whatever they want." We discussed this suggestion and decided to hold a bazaar at the end of the season and sell the things we were going to make. For the next day we told them to study the situation and make a list of things that are of practical use in the houses or schools. When the students brought their lists, the teacher read all of them, and we chose the following from among them: baby dresses, aprons, dolls, wooden toys, wastebaskets, framed pictures, bags, boxes, and some other practical things that the children could make. We immediately had to meet the difficulty of the need of money with which to buy materials. After an hour's discussion we came to the conclusion of borrowing the money. Fortunately, we found a good friend who appreciated our purpose and loaned us the money.

On Monday the girls began making handkerchiefs and the boys wrote letters to some friends asking for magazines from which to cut pictures for framing. Soon a bundle of magazines full of beautiful pictures came from a friend. Several of the boys and a few of the girls began to cut them. The next day pictures were ready to frame. While the boys worked on the pictures, the girls went with a teacher to a dressmaker to learn how to cut and sew aprons and baby dresses. At the end of the second week we had thirty framed pictures and ten aprons ready.

The third week was used to make toys—some from wood, some from cloth, some from paper, some from straw. The boys worked on wooden toys. It was interesting to see them work whole-heartedly and with smiling faces, sometimes singing, sometimes listening to stories told by the teacher. Often they went after school to the carpenter's shop to learn how to cut and carve the wood. It was really pretty difficult to make the shapes of animals from wood, especially with the crude tools at our disposal, but they did it. They then painted them with different colors. The girls made dolls out of cloth. For the doll dresses we went for a day or two to a dressmaker to learn how to cut and sew them. At the end of the week we had twenty-five wooden toys and fifteen dolls with their dresses, shoes, and stockings.

During the fourth week we decided to make bags, boxes, scrapbooks, and wastepaper baskets. We bought five different colors of straw, cardboard, and some colored paper. One day we cut the cardboard and pasted colored paper on it; another day we were occupied sewing the cardboard pieces together and putting some designs on them. We thus had several beautiful wastebaskets. One day we all went to a place where twenty persons were making bags, boxes, rings, and other articles out of straw. For two or three hours we stayed there to get an idea how to make them and what colors to put together. This helped us very much and the next day we began straw work. While some were doing this, others made scrapbooks by cutting out the remaining pictures and pasting them on thick paper. On one of our busy days some guests came to visit the school. They asked many questions about our work and purpose and wanted to see the articles we had prepared. They were astonished to see all the beautiful things made by these youngsters. A day later we received a note with some money from these visitors. We were very happy and thankful to these good friends and immediately composed a letter of gratitude to send to them.

The fifth was a week of haste and hurry because at the end of the sixth week we were to have our bazaar. We therefore tried to make as many objects as possible. We called an instructor to teach the principles of drawing and for the first two days everyone tried to draw some pictures. We chose the best of them to be framed. We also made some bibs and woolen stockings for babies and put beautiful designs worked in different colors of thread on these articles. While everyone was busy the teacher told a story about Christmas. This story gave us the idea that we might prepare some things that could be used at Christmas time. Two suggestions came: first, to buy simple cards, draw some bells or candles or a Santa Claus on them, and write "Merry Christmas" or "Happy New Year"; second, to make booklets, draw pictures on the front cover, write a verse, and tie it with ribbon. The next day we bought the papers and cards and began looking for verses. The teacher told the children either to compose the verses themselves or to select suitable ones from books. It was interesting to see them writing the

*Instructor in a Refugee Camp, Greece.

(Continued on page 48)

International Camp Conferences

For Older Boys and Girls

THE program of the International Older Boys' and Girls' camps includes many of the experi-es that rightfully belong to a full-nded life. There is worship, rec-tion, friendship, problem solving, perience in group management, dership training, all in the work of lay. There is not space available describe in detail all of the ele-nts in the program. Here is, how-r, a complete list of the courses l leaders for the six camps. This tures in a measure the great oppor-nity to youth which these camps ord.

Geneva Glen, Colorado

Girls' Camp

July 25-August 6

s. E. E. McCLINTOCK, Denver, Colo. Executive Secretary, Denver Council of Religious Education. *(Director)*
Camp Leadership

RA D. BEATTIE, Chicago, Ill. Secretary to Dr. Hayward, International Council of Religious Education. *(Associate Director)*
The Science of Leadership

s. H. M. GILMORE, Denver, Colo. Teach-er, Lamont School of Music and Expres-ion.
Life in the Growing

s. DOROTHY G. GRAVES, Denver, Colo. Director of Religious Education.
Youth in the Church
Training in Worship and the Devotional Life

GA GUNKLE, Denver, Colo. Assistant Sec-retary, The Denver Community Chest.
Dramatization and Pageantry

S. LINKLETTER, Boulder, Colo. Pastor, First Christian Church.
The New Testament
The Master Leader

KATHLEEN PAINTER, Denver, Colo. Secretary, Business Girls' Department, Y. W. C. A.
Personal Guidance

MRS. DOROTHY PICKERING, Okmulgee, Okla. Specialist in Recreation.
Recreational Leadership

MRS. O. R. WARFORD, Missoula, Mont. Young People's Worker.
The Message and Program of the Christian Religion

O. R. WARFORD, Missoula, Mont. Pastor, University Congregational Church.
Administering a Youth Program in the Local Church
Growing a Christian World

Boys' Camp

August 15-27

ROY A. BURKHART, Chicago, Ill. Director of Summer Schools and Camps, International Council of Religious Education. *(Director)*

LYNDON W. HARPER, Independence, Mo. Pastor, Christian Church. *(Associate Director)*
Camp Leadership

MELVIN DORSETT, Palo Alto, Calif. Graduate Student, Stanford University.
Life in the Growing

ELMER FREED, Taylorville, Ill. Pastor, Presbyterian Church.
The New Testament

OWEN GEER, Chicago, Ill. Secretary of Institute Work, Methodist Episcopal Church.
The Message and Program of the Christian Religion
The Master Leader

MRS. H. M. GILMORE, Denver, Colo.Teacher, Lamont School of Music and Expression.
Home Life and Leadership

H. M. GILMORE, Denver Colo. General Secretary, Colorado Council of Religious Education.
Administering a Youth Program in the Local Church

OLGA GUNKLE, Denver, Colo. Assistant Secretary, The Denver Community Chest.
Recreational Leadership
The Young People's Society

DONALD S. HOWARD, Chicago, Ill. Assistant Director, The University of Chicago Settlement House.
Training in Worship and the Devotional Life

FORREST L. RICHESON, Marshalltown, Ia. Graduate Student, Drake University.
The Science of Leadership

Lake Geneva, Wisconsin

Girls' Camp

August 8-20

MRS. VIOLET OLSON JOHANSON, St. Paul, Minn. Specialist in Girls' Work. *(Director)*
Camp Leadership

CORA D. BEATTIE, Chicago, Ill. Secretary to Dr. Hayward, International Council of Religious Education. *(Associate Director)*
The Science of Leadership

SADAO ARAI, Chicago, Ill. Graduate Student, University of Chicago.
Growing a Christian World
The Message and Program of the Christian Religion

MRS. CATHERINE MILLER BALM, Philadelphia, Pa. Director of Young People's Work, Reformed Church in the U. S.
Dramatization and Pageantry
The Young People's Society

CORA LEE BEERS, Janesville, Wis. Student, Beloit College.
Director of Aquatics

MRS. MARY STEVENS DICKIE, Evanston, Ill. Music Specialist.
Music in Religious Education

GLORIA DIENER, Chicago, Ill. Associate Editor, *International Journal of Religious Education.*
Story Telling

THELMA DIENER, Chicago, Ill. Director of Presbyterian Student Work, West Side Medical Center.
Administering a Youth Program in the Local Church

(Continued on page 46)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR JULY AND AUGUST

*By Elizabeth Harris**

July 3

THEME: *Our Country*

CONVERSATION ABOUT INDEPENDENCE DAY: What does it mean? Why did our ancestors come here in the first place?

SONG: "America" *(first three verses)*

SONG: "Flag of our Country" found in *Primary Music and Worship*, Presbyterian Board of Christian Education.

DISCUSSION: We have been talking about playing for the past Sundays. A few Sundays ago we talked about keeping rules and how much more fun it is to play according to rules that we have agreed upon than when everyone makes rules to suit himself. Laws are really rules, aren't they, to which most of the people have agreed. Sometimes people decide what they will do about obeying laws, whether they will obey them or not. Have you ever noticed people driving cars who pass lights where they can? And yet they know that the only safety for themselves as well as others lies in obeying the law.

Sometimes children and grown people, too, who are crossing streets, pay no attention to the lights. Many times they are hurt; even more often they hinder and worry other people. There are many ways that both grown people and children break the laws. They forget that the laws are for the happiness and protection of us all.

PRAYER:

Our Father help us to keep the rules even where no officer is at hand to compel us to do so. May we remember the laws are made for the safety and happiness of all the people.

SONG: "America" *(fourth verse)*. This is really a prayer. Shall we sing it quietly and reverently?

SUPERINTENDENT: There are many things that our country still needs if everyone in it has the opportunities that the Declaration of Independence says they should have. The Declaration says that everybody should have opportunity for life and liberty and happiness. There have been many people this past year who haven't had much chance for life because it was impossible for them to secure work to support themselves and their families. Everyone now—the grown people, particularly, and you when you are older—must work and plan so that there will be jobs for everyone so that every person in our land will have a chance to earn a decent living.

Then we know that some people live in very poor houses. Our cities are so crowded that many people haven't fullness of life because they haven't sunshine and fresh air. Sometime, perhaps not before you are grown, people shall have decent houses with sunshine and fresh air, even the people who can afford to pay very little. There are men now who have a great deal of money who are using it to build such houses. Those men are keeping the spirit of the Declaration of Independence. They are being true Americans.

Our Declaration says, too, that every one must have a chance for happiness. We spoke about the children with no place to play. Sometime we shall have places that are clean and safe and beautiful for all the children to play happily. You may be the ones who will bring this about.

There is still a good deal to do to make our country the country that our forefathers wanted it to be.

STORY: If the leader prefers to use a story, "Gladys' Red, White, and Blue Day" may be used. This is found in *Stories for Every Holiday* by Carolyn S. Bailey (Abingdon Press).

SONG: "America the Beautiful" (if the children are familiar with it).

July 10

MATERIALS:

Pictures of beauty in nature
Special picture—"Song of the Lark"
Bird and picture books
The following victrola records may be secured:
"Songs of our Native Birds" No. 55045
"Songs and Calls of our Native Birds" No. 17735
"Hark, Hark, the Lark"
"Spring Song"

CALL TO WORSHIP: "God hath made everything beautiful in its time."

VICTROLA RECORD: One of the bird songs.

POEM: "Joy of the Morning," by Edwin Markham, or

Praise the Lord for sounds we hear
Voices of our playmates dear
Merry bells and songs of birds
Stories, tunes, and kindly words
Praise, Lord, for beauty.
HETTIE LEE, from *Christian Nurture Series.*

SONG: "All Things Bright and Beautiful"

PRAYER:

Our Father, we thank thee for the beauties of nature. We thank thee for flowers—for roses and lilies and phlox, for all the flowers of the field and garden.

We thank thee for the birds with their beautiful songs and their bright colors—for the gay oriole, for the lovely cardinal, for the happy robin, for the voice of the lark.

We thank thee for mountains and sea and plains and woods. We thank thee that we have eyes to see the beauty and ears to hear the melody about us. Wilt thou hear us as we say our thank you poem?

POEM: "Thanks to God for Things we See"

Praise to God for things we see
The growing flower, the waving tree
Our mother's face, the bright blue sky
Where birds and clouds come floating by
Praise to God for seeing.
—HETTIE LEE, from *Christian Nurture Series*

SONG: "For the Beauty of the Earth"

ACTIVITIES: Look for beautiful grasses and flowers to bring next Sunday. Perhaps we can make blue prints of them and you may mount them for yourself or as a gift for someone else. (See specimen pictures in pupils' folders of Course I of the *Closely Graded Lessons* issued by the Graded Press.)

If the session is only one hour long, the children should be urged to make blue prints at home rather than to take the time at church school. Perhaps each class could meet during the week and make them to show the others next Sunday. (The beauties of the common grasses and weeds are much more evident in the picture than they are as one looks at the grass or weed itself.)

July 17

THEME: *Beauties of Nature*

See service for last Sunday for suggestions for use of victrola and for pictures. Speak about grasses or flowers the children bring as they come in.

CALL TO WORSHIP: "All the Happy Children" found in *First Book in Hymns and Worship* (Abingdon), or some similar poem

PRAYER: "Thank You for the World so Sweet"

PRAYER SONG: "For the Beauty of the Earth" *(verses 1 and 2)*

POEM:

For flowers that bloom about our feet
For tender grass so fresh, so sweet,
For song of bird and hum of bee,
For all things fair we hear and see,
Father in heaven, we thank thee.

For blue of stream and blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze,
For beauty of the blooming trees,
Father in heaven, we thank thee.
—RALPH WALDO EMERSON

SONG: "The Seasons: What does Summer Bring Me" found in *Song and Play for Children* (Pilgrim Press)

SONG: "All Things Bright and Beautiful"

ACTIVITY: Making blue prints or showing those already made. (Allow time for the children to look at the prints and to see the intricacies of the patterns.) If desired, this activity may be at the beginning of the session. However, if properly conducted, it should lead to a spirit of reverence and could well be concluded by a brief prayer of adoration.

July 24

Have blue prints, pictures, victrola records, and other materials to be used.

SUPERINTENDENT: During this month we have been thinking about the beauties of the world. There is a poem in our little book of poems that I think we shall enjoy. It tells of the flowers which come from the time the snow leaves until it comes again. This poem is called "The Procession." What is a procession? You will understand why the author called her poem "The Procession" when you have read it.

POEM: "The Procession" by Margaret Widdemer is found in *One Hundred Best Poems for Boys and Girls*, edited by Marjorie Barrows. (Whitman Pub. Co., Racine, Wis. Price 10 cents.)

SONG: "The Seasons." I think we shall want to sing the entire song, don't you? The seasons form a procession, too, don't they? The stanzas are a little like those of our poem.

PRAYER:

Our Father, we thank thee for the beauties of the different seasons: for the snow of winter, for the first little green leaves and flowers of spring, for the riot of beauty in its fulness of summer, for the bright-colored leaves and for the fruit of autumn. As we enjoy all the beauties of the world may we remember that it is thou who "hast made everything beautiful in its season."

SCRIPTURE: Genesis I. There is a very old poem in the Bible which tells how the world began. Shall I read it to you? (Read if possible from *The Children's Bible* (Scribner's) or from *Bible Story Book* by Frances Danielson (Pilgrim Press)

SONG: "God Who Made the Earth," found in *Primary Music and Worship.*

July 31

THEME: *Taking Care of the Beauties of Nature*

CALL TO WORSHIP

SONG: "This Is My Father's World"

*Associate Professor of Elementary Religious Education, Boston University, Boston, Massachusetts.

SUPERINTENDENT: We have been thinking about the beautiful things about us. I am wondering if today we might not think what we ought to do to make and keep everything beautiful. First, let us think how much we have to do with making beauty. We might write on the blackboard some of the things we can do, for instance:

Water flowers
Water the garden
Be careful where we walk or run
Be careful about the way we pick flowers or fruit

(It would be well to have one of the children show or tell how to pick flowers without hurting the plant.)

SONG: "My Garden Is a Tiny Place" found in *Primary Music and Worship.*

This song tells of one way we can keep things beautiful. There is another way we can make things beautiful, that is by keeping our own things picked up. I know some children who have a big yard with green grass and beautiful flowers and yet the yard never looks beautiful. Can you guess why? I tell you what I saw the last time I was there. There was a bicycle down at the foot of the steps, a wagon by the rose bushes, a doll carriage over beside the sweet pea vines, roller skates were lying on the walk. There was everything about the place to make it beautiful, and yet it was far from being lovely. Let's try during this week to keep everything about our own yard lovely so that others as well as ourselves may enjoy it.

PRAYER:

Our Father, we thank thee for the beauty everywhere. Help us to do our part to make the world beautiful. Help us to pick flowers, particularly wild flowers, carefully. Help us to pick up our playthings so that our houses and yards will be orderly and beautiful.

August 7

SONG: "God Who Made the Earth"
POEM: "The Rainbow" by Christine Rossetti
SONG: "The Beautiful Bright Sunshine"
STORY: "The Legend of King Solomon" retold by Elizabeth Harris in Primary Teacher's Quarterly for July, August, September, 1931, Presbyterian Board of Christian Education, Philadelphia.
SCRIPTURE: Matthew 6:28-29. Consider the lilies."
SONG: "We Thank Thee, O Our Father"
PRAYER:

Our Father, we thank thee for all the beauties of the world. Help us to be beautiful in the things we say and do. May the beauty of the Lord be upon us. Amen.

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[1]By Entwistle and Harris, published by the Friendship Press, New York.
[2]By Hughes Mearns, published by Doubleday, Doran & Co.
[3]By I. E. Deering, published by R. R. Smith, Inc.

SONG: "For the Beauty of the Earth"
COMPOSE VERSES AND MUSIC: See compositions in *The Call Drum*[1], *Creative Power*[2], *Creative Home*[3], and articles by Jeanette Perkins in the *Pilgrim Elementary Teacher.*

Prepare responsive prayer for next Sunday. This should grow out of the child's own experience. The children will suggest the things they want included. It may be necessary for the leader to formulate this prayer, but the contents should be the children's. The following is a suggestion only:

Leader: Our Father, we thank thee for sunshine and rain which together make the world beautiful.
Response: For the sunshine and rain, for the flowers, fruit, and trees, for the beautiful rainbow, we thank thee, our Father.
Leader: For eyes to see, for ears to hear, for the gift of smell.
Response: We thank thee, O our Father,
Father, we thank thee,
Father, we thank thee,
Father in heaven, we thank thee.

Ask the children to bring their compositions to church school next Sunday. Ask them also to bring any of the beauties of nature they have enjoyed and can share. Remind them of the lesson on how to pick flowers and about the plants that must not be disturbed.

August 14

CALL TO WORSHIP: "Make a joyful noise unto the Lord."
SONG: "For the Beauty of the Earth"
PRAYER: by children. (See service for preceding Sunday)
APPRECIATION PERIOD: Give opportunities to the children to read or sing anything which they themselves have composed. Also to show original drawings. Read beautiful poetry about nature and play on piano or victrola choice music which fits into the theme. It is usually best where seeking to lead primary children to appreciation of music to play only a part of a selection. Ask the children to show anything they think beautiful to others. (Give time to this period in order that each child may have a chance to show his own treasure and to enjoy that of the others.)
SONGS: Any asked for by children.

August 21

CALL TO WORSHIP: "Make a joyful noise unto the Lord.
SONGS OR VERSES: by children, suggestive of the beautiful things they have seen.
APPRECIATION of shade of trees and the gift of water.
SCRIPTURE: Psalm 104:16-17
STORY: of planting trees by people who never enjoyed them themselves. Story suggested in *The Girl's Every Day Book* (Woman's Press) page 415, or "Apple Seed John" by Carolyn Bailey in *Every Day Stories* (Milton Bradley Co.)
PRAYER: The prayer used last Sunday may well be used again.

August 28

THEME: *How people have helped God make the world beautiful and fruitful.*
SONG: "How Strong and Sweet My Father's Care"
SUPERINTENDENT: We have been thinking for several weeks about the beauties we see everywhere about us. I wondered if today we couldn't think about the ways in which people help to make the world beautiful. You tell me some of the ways, and I will write them on the board.

By planting gardens
By planting grass
By taking care of wild flowers and trees.

(All of these will be quite obvious to the children.)

SCRIPTURE: Isaiah 35:1-6a and 43:19. The prophets lived very close to the desert. Doubtless crude irrigation was carried on at the time Isaiah lived.

At this point the superintendent or leader may suggest the irrigation projects, those in which man simply takes advantage of the acts of nature, as, for instance, the annual overflow of the Nile in Egypt, and those planned by man such as the irrigation projects that are now being carried on in the desert lands in our own and other countries. In California for miles the railroad goes through desert, irrigated on one side and literally blossoming and bearing fruit, and on the other side absolutely bare except for the scraggliest of sage brush.

In *Hunger Fighters,* by Paul De Kruif (Harcourt, Brace), there are stories of the adventures of men who have given their lives to learn God's laws. The story of Carlton's long search for wheat has been retold for primary children in *The Friendly Farmers,* by Warner and Harris (Friendship Press).

The work of re-forestration is another way in which man is cooperating with God. Not only are the forests preserved through the planting of trees to take the place of the ones that are removed, but there are many other values conserved such as attraction and preserving of moisture, influence on climate, etc.

In most states there are State and National Parks. These parks have been set aside to preserve the plants, trees, and flowers of that part of the country. Usually one is not permitted to pick anything. It has been found necessary to do this because often people are careless and many of the flowers and ferns were being destroyed, and we are trying to keep the beautiful things God has given, so that we all may enjoy them.

JUNIOR DEPARTMENT WORSHIP SUGGESTIONS FOR JULY AND AUGUST

*By Marie Cole Powell**

Nature, as well as play, offers an opportunity to make worship very concrete for junior boys and girls. During the summer months juniors are living much in the out-doors. There is no experience which will bring God as near to the individual all through his life as the ability to enjoy and appreciate the beauties and wonder of God's world.

Children respond readily to the sensory appeal, so that worship of this character may best be stimulated through actual sensory contacts with the world of nature and through worship materials which are full of concrete references to this world of sense impressions. Read the poem "Thanksgiving," by Thayer, in the Closely Grade Series (Graded Press), Course V, Part 4, and the poem "Beautiful Things" in Course IV, Part 3, and notice the many appeals to the senses which they contain. Juniors will enjoy talking about these poems and selecting from them the things which we can see, we can smell, we can touch, etc.

Let us remember that we are trying to lead the junior child, not a worship nature, but through his experience of nature, to have a quickened sense of God's nearness and so to desire to worship God. The following hymn "God's Love," suggests the approach which we desire:

We do not see the wind,
We only hear it sigh;
It makes the grasses bend
Whenever it goes by.

We do not see God's love,
But in our hearts we know
He watches over us
Wherever we may go.

We do not have to see
To know the wind is here;
We do not have to see
To know God's love is near.

—From *The Picture Story Paper.* Used by permission of the Methodist Book Concern.

Since worship services based on the enjoyment and appreciation of the beauty of nature have been suggested rather more often than some other types, the following approaches have been chosen because they are less often attempted. For those who want materials dealing with the revelation of God through the beauty of nature, the sources listed on these pages will be found to be very fruitful.

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I. The Animals in God's World

Most boys and girls love animals. Some few are afraid of them. Some are inclined to tease them or be cruel to them. And many boys and girls of this type are apt to be thoughtless about the care of their pets, even though they are fond of them. There is no finer experience which children can have than a feeling of kinship with the animals which God has made. The summer worship services may help to stimulate this feeling of the one-ness of God's world. Timid Children may be helped to overcome their fears. And the desire may be aroused in all of the juniors to work with God in keeping and making his world beautiful and safe for all creatures.

There is a wealth of source materials available for worship services on the theme of "Seeing God in Nature."

Story Material

"Jesus and the Animals"
The Hidden Years, Oxenham (Longmans, Green & Co.)
Chapter 2, pp. 14-18
Chapter 4, "Of the Coming of Tobias"
The Little Boy of Nazareth, Bonser (R. R. Smith)
Chapter on "Feeling God's Presence" (The little boy spends a day in the hills.)

"Brave and Helpful Animals"
The Atlantic Readers, Book One (Little, Brown & Co.)
"The Understanding Prince"
"The Story of Owney, the Postal Dog"
"Lincoln and the Little Creatures"
"A Dog's Devotion"
The Atlantic Readers, Book Two (Little, Brown & Co.)
"High and Far"
"The Faithfulness of Long Ears"

"Interest in and Kindness to Animals"
The Atlantic Readers, Book One
"Rosa Bonheur"
"Robin of the Loving Heart"
The Atlantic Readers, Book Two
"John Burroughs, Nature's Lover"
Greatness Passing By, Niebuhr
"What a Jingle Started," a story about Jean Henri Fabre.

Poems

The Atlantic Readers, Book One
"Nature's Friend," William H. Davies
"For All Little Birds," Nancy Byrd Turner
One Hundred Best Poems for Boys and Girls, edited by Marjorie Barrows (Whitman Pub. Co., Racine, Wis. Price 10 cents.)
"The Duck," E. L. M. King
"The Horse," James Stephens
"The Fifteen Acres," James Stephens
"The Cricket," Marjorie Barrows
"Chickadee," Hilda Conkling
"The Hens," Elizabeth Madox Roberts
"The Woodpecker," Elizabeth Madox Roberts

A Worship Service

Prelude: Selections from "The Pastoral Symphony" by Beethoven
Call to Worship
The poem "If I can stop one heart from breaking" by Emily Dickinson.
Hymn: "This Is My Father's World"
Story: "Feeling God's Presence" from *The Little Boy of Nazareth*, Bonser.
Poem: "Like Other Boys," Oxenham, from the *Closely Graded Series*, Course V, Part 4.

> He loved all birds and beasts and flowers
> And in the hills spent happy days
> Lying unseen in cunning bowers
> Where he could watch their curious ways.

Picture and Hymn Interpretation:
Picture: "Woodland Friends" by Margaret Tarrant
Hymn: "Little Things That Run and Quail" from the *New Hymnal for American Youth*; (Century Co.) or the poem "A Song of Tender Things" by Angela Morgan, found in *The Atlantic Readers*, Book Four; or poem "Nature's Friend" by William Davies.
Prayer Hymn: "When Jesus Was a Little Lad," found in *Song and Play for Children*, Danielson (Pilgrim Press), and in *Primary Music and Worship* (Presbyterian Board).

II. Exploring the Universe and Discovering the Laws of God's World

The child of today needs a sense of security. There is much which he will see or hear that may make him doubt the power of God or even God's existence. Nothing will so help him to keep a sense of values and to retain a convincing faith while he is acquiring an open-minded approach to truth, as an insight into the marvelous way in which the world began and has developed. Through stories of the beginnings of life upon the earth, stories that reveal the vastness of the universe of which the earth is so small a part, and through biographies of men and women who have been pioneers in discovering how the universe has come to be as it is, the child will have his sense of wonder stimulated. His mind will be stretched out to feel the grandeur, the power, the reliability of the God behind so wonderful a universe. The approach to God through science, if properly handled, will arouse the expectant attitude, the belief that many spiritual as well as physical laws are yet to be discovered. The lives of the men and women listed below, with their devotion to truth and their desire always to serve humanity rather than to seek personal honor, will aid the child to enter into the experience of the scientist Kepler, when he exclaimed, "I think thy thoughts after thee, O God."

A. The Torch Bearers. Some men who have led the way in exploring the universe and discovering God's Laws.
Heroes of Civilization, Cottler and Jaffre (Little, Brown & Co.)
Nicholas Galiler—"The Father of Telescopic Astronomy"
Christian Huygens—"Inventor, Dreamer, Mathematician"
Sir Isaac Newton—"The Greatest Genius That Ever Lived"
Antoine Lavvisier—"The Founder of Modern Chemistry"
Madam Marie Curie—"A Matter of Mystery"
Albert Einstein—"The Mystery of Time and Space"
The Torch Bearers, Alfred Noyes
Poems about heroes of science. Selected portions could be used in worship services.

B. The Beginnings
How the World Grew Up, Grace Kiver
How the World Began, Edith Heals
How the World Is Changing, Edith Heals
This Physical World, Janet Pollak
Other Worlds Than This, E. Fontany
The above books are published by Rockwell, 1930. Price $1.25 each.
The Bible, Genesis I

C. Devotional Materials
Psalms 100, 147, 148
Matthew 6
Hymns: "The Spacious Firmament on High"
"Lord of the Sunlight"
Poems: From *One Hundred Best Poems for Boys and Girls*, Barrows
"The Night Will Never Stay," Eleanor Farjeon
"Silver," Walter de la Mare
"The Procession," Margaret Widdemer
"Trees," Joyce Kilmer

A Worship Service

A worship service culminating the experience of exploring the universe. The theme of this service is taken from the title of Miss Niebuhr's book, which has supplied such stimulating story material for the worship services of the last few months.
Theme: "Greatness Passing By"
Call to Worship (by leader):

> O Lord, how manifold are thy works!
> In wisdom hast thou made them all
> The earth is full of thy riches.

Response (sung in unison): "Lord of the Sunlight"
Hymn: "God of the Earth, the Sky the Sea"
Leader: We have been exploring God's universe during the last few weeks. We have had the stories of Copernicus, Galileo, and other pioneers who were the first to discover some of God's laws which govern the many worlds in his universe. Some of these leaders were so far ahead of the people of their day that they were laughed at and some of them suffered hardships and even death. But, God's laws seemed so wonderful to them and they were so eager to find out all they could for the service of mankind, that they kept right on with their explorations. We are going to think of each of these brave men as we hear some of the things which they said.
First Pupil: The astronomer, Kepler, studied the stars and exclaimed, "I think thy thoughts after thee, O God."
Second Pupil: Sir Isaac Newton made such wonderful discoveries about light that an English poet, Alexander Pope, wrote about him:

> Nature and Nature's laws lay hid in night;
> God said, "Let Newton be," and all was light.

Third Pupil: In Westminster Abbey where England's great men are honored, there is a statue of James Watt, with these words below it:

> James Watt
> ---
> Enlarged the Resources of His Country
> Increased the Power of Man
> and Rose to an Eminent Place
> Among the Most Illustrious Followers of Science
> And the Real Benefactors of the World

Fourth Pupil: Sir Humphrey Davy, after discovering how to make a lamp which miners could wear without danger of explosion, was urged by a friend to patent his idea and make money on it. To this he replied, "My sole object was to serve humanity, and if I have succeeded I am amply rewarded. I have never received so much pleasure from any other of my chemical labors, for I trust the cause of humanity will gain something from it."
Fifth Pupil: Madam Curie, who, with her husband, discovered radium, has refused to make money on it. She says, "We are working for science. Radium is an element. It belongs to all people."
Sixth Pupil: Albert Einstein, the greatest of modern scientists to discover the laws of God's world, has also devoted his life to outlawing war and bringing peace among the nations.
Unison Reading: "Evidences of Faith in Modern Achievement" from the *New Hymnal for American Youth*, Selection 507, page 332.
Prayer:

> O God, who hast made so many worlds, we boys and girls living on one of thy worlds are filled with wonder when we think of thy greatness. We feel the wonder of the lives of these brave men and women who have explored thy laws and made them known to us. We feel that it is wonderful to be alive in this age when any day some discoverer may find out something new about our universe. Since we live in so wonderful a world, help us to live lives that are great and unselfish. Some of us, when we grow up, may be explorers like the men and women whose lives we have come to admire. But all of us can keep thy laws and work with thee to make this world a better place for all people to live in. We are going to try to do this, as Jesus did. Amen.

...an: "Marching With the Heroes"

Sharing God's Work of Creation

...rough planting gardens and trees, pre...ing wild flowers, establishing sanctuaries ...d bird and animal life, protecting human ...

MATERIALS FOR WORSHIP

Greatness Passing By, Niebuhr (Scribners)
"Blessed On"
"The Story of Johnny Appleseed"
The Atlantic Readers, Book Two
"High and Far"
"For a Garden," Nancy Byrd Turner
"For All Little Birds," Nancy Byrd Turner
"Grace Over an Apple," Nancy Byrd Turner
Heroes of Civilization, Cottler and Jaffre
"Sections on Heroes of Biology and Medicine"

JULY AND AUGUST SUGGESTIONS FOR LEADERS OF YOUTH

*By Mr. and Mrs. J. Ruskin Howe**

...he theme-thought for the series of wor...p services for July and August is that of ...l familiar hymn, "This Is My Father's ...rld." The several services are calculated ...give expression, in turn, to the beauty ...d significance of the more important as...pts of God's world through which we may ...perience him. It is not intended that at...tion be drawn less to the Creator and ...re to his creation, but rather that in the ...irit of the Lord who taught God's love ...d providence through the beauty of the ...ies and the shepherd with his flock, we ...ll come to dwell more intimately with the ...ther by reflecting on the glory of his ...ndiwork.

...t is suggested that the services for the *...ermediate* group be built around the ...mn "This Is My Father's World," using ...e hymn in each of the several services. ...e weekly themes are indicated at the be...ning of each service.

July 3

...IEME: *The Higher Patriotism*

...ELUDE: "America, the Beautiful"

...LL TO WORSHIP:

...der: O Come, let us sing unto the Lord

...: (sing): "Praise God from Whom All Blessings ...w"

...EADER: Today we honor the memory of our American forefathers. They who labored and endured not alone for themselves but for us. They have left to us a heritage of courage. We recall the Pilgrims on the Mayflower and the compact they made, which bound them together in a common purpose "for the glory of God and the advancement of the Christian faith."

...YMN: "God of Our Fathers Whose Almighty Hand"
"O God, Beneath Thy Guiding Hand"

...EADER: We recall the Declaration of Independence which our forefathers made when they could no longer endure the oppressions of a tyrannous monarch—

...LL *(read together)*:

...e hold these truths to be self-evident that all men ...e created equal and they are endowed by their ...reator with certain inalienable Rights; that among ...ese are Life, Liberty, and the pursuit of Happi...ss. That to secure these rights, Governments are ...stituted among men, deriving their just powers from ...e consent of the governed.

...CRIPTURE: Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. Psalm 33:12

...YMN: "America, the Beautiful"

...EADER: We recall Lincoln's words uttered in his second inaugural address: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

...UET: "Our Duty to our Flag" (found in *Singing Pathways* by Mary S. Dickie and taken from a poem of the same title by Edgar Guest.)

LEADER: Remembering the struggles of our fathers, and the victories they won, and the heritage of courage and of ideals which they bequeathed to us, let us resolve earnestly that we shall be as courageous in our day as they were in theirs; that we shall hand on this heritage unspoiled and untarnished to those who come after us. In this spirit let us rise and give the salute to the flag of our country.

PLEDGE OF ALLEGIANCE *(by the assembly)*

LEADER: Above our country is our God. In reverence let us salute also the Christian flag.

SALUTE TO CHRISTIAN FLAG

PRAYER

NOTE: Part of the material for this program has been adapted from the program "Your Flag and My Flag" by Fred Eastman found in *The Christian Century*. Splendid song material is available in the *American Student Hymnal* under the section "America."

July 10

THEME: *The Universe, the Handiwork of God*

PRELUDE: "Morning" by Grieg, from "Peer Gynt Suite"

OPENING MEDITATION:

Open the windows of your wondering heart
To God's supreme creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such e'er endures,
Only by giving can you gain the more![1]
—CORINNE ROOSEVELT ROBINSON.

PRAYER:

We thank thee for the beauty of Thy world; for the harmony and music of Thy great out-of-doors, for the strength and vision of the hills; for the challenge of the imperfect; for the joy of living and growing. Help us to set ourselves in tune with all Thy creation.
—From *The Girl's Every Day Book*. Published by the Woman's Press.

HYMN OF PRAISE: (Tune—"Love Divine, All Love Excelling")

Praise to thee, O great Creator!
Praise be thine from every tongue;
O, let every living creature
Join the universal song!
Spirit, Source of all our being,
Free, eternal life is thine;
Hail! the God of our salvation,
Praise him, he is Love Divine!

Riches come to thee, and honor,
Power and might to thee belong;
Thine it is to make us prosper,
Only thine to make us strong.
Lord, to thee, thou God of mercy,
Hymns of gratitude we raise;
To thy name, forever glorious,
Ever we address our praise!

A SERVICE OF SPIRITUAL COMMUNION:

Leader: Lord, in the hurry of everyday life we would snatch, again and again, the brief and golden leisure to glance thus up into thy face:
Assembly: To catch once more the sound of thy voice; to feel anew the touch of thy hand, to know again that we live in thee.
Leader: A little thing is our earth, slung by a thread unseen in a tiny trail round a lesser star.
Assembly: Beyond it—Infinity; universe beyond universe, bright, estranged, unknowable.
Leader: A little thing is our earth and beyond it is Infinity:
Assembly: Yet the love that dwells there is not little nor is it bounded by Death.
Leader: This love is imperishable:
Assembly: For it is of God's Life, who is Eternal Love.

SILENT PRAYER

PRAYER:

O God, thy glory fills the heaven, and the earth is full of thy praise. Thou are the Creator of all the wonders that we see, and all of them speak of thy power and wisdom. May we rejoice in the lesson that nature teaches us, and be led to more discerning knowledge of the divine meaning of all the universe. Quicken within us the sense of thy care for us, and the holy vocation which is ours as thy servants. Restrain us from all unworthy thoughts of thee and of our own part in thy purposes. And may our lives in some true sense illustrate the nature of our Lord. We ask in his name. —Amen.

QUARTETTE OR SOLO: "Still, Still with Thee"

FROM THE SCRIPTURES: "The Creator God," Genesis I. (Select parts of the chapter)

POEM: "A Mountain Te Deum"

I thank thee just for life,
The chance to live,
To be alive! So great thy gift,
If thou dost nothing give
Beside, it is enough,
To breathe thy air,
To walk the mountain sod,
To feel the play of mighty winds,
To look thee in the face,
And call thee God![2]

PRAYER:

Give us, O Lord, a religion that will stand the out-of-doors. May it be as fadeless as the sky, unchanged through eternal exposure. Let our worship be as constant as the air about us that leaves no vacant space, and as strong as the flood that finds its way to the sea. Make our devotion as simple and as fragrant as the wild rose blooming alone in the woods just because it is a wild rose and God made it so.

July 17

THEME: *The God of Mystery and Power*

OPENING SENTENCE:

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.

HYMNS: "O Worship The King," "This Is My Father's World," "O Lord of Heaven and Earth and Sea."

PRAYER HYMN: "God of the Earth, the Sky, the Sea"

As we read the prayers of great men we become keenly aware that they have come to the place in their lives where "God" is their chief concern and dominant desire.

St. Augustine prayed: "O God, give me thyself, without whom, though thou shouldst give me all that thou hast created, still my desires would not be satisfied."
Thomas a Kempes prayed: "It is too small and unsatisfactory, whatsoever thou givest me, apart from Thyself."
George Matheson, who gave to us the lovely hymn "O Love, that Wilt not Let Me Go" prayed: "O God, whether thou comest in the sunshine or in the rain, help me to take thee into my heart joyfully. Thou thyself are compensation for the rain. It is thee, and not thy gifts I crave."

May we sing the first verse only of "Come Thou Almighty King" not as we usually sing it, but as the prayer that it is—using the Amen.

Come, thou almighty King,
Help us thy name to sing,
Help us to praise;
Father, all glorious,
O'er all victorious
Come and reign over us,
Ancient of Days.

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[1]From *The Poems of Corinne Roosevelt Robinson*; copyright, 1912, 1921, by Charles Scribner's Sons. By permission of the publishers.

[2]From *Spiritual Hilltops* by Ralph S. Cushman. Copyright 1932. By permission of The Abingdon Press.

POEMS:

A Miracle? Is it more strange than nature's common way?
From out the common clay
A shaft of green is lifted toward the sun,
And from its heart is spun—
Fair fabrics ere its day is done—
Whorled leaves, an airy stem,
A crimson, fragile diadem,
And who can tell
Whence came the power thus to compel
A little seed beneath the sod
To fashion such a wondrous rod?
A Miracle?—A thought of God
Which science scorns—
Is it more strange than flowers and thorns
That spring these mystic forms to birth
From out the trodden paths of Earth?
—GEORGE KLINGLE, from *Quotable Poems*, Vol. II, Willett, Clark and Company.

I have felt
A presence that disturbs me with joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
A motion and a spirit, that impels
All thinking things, all objects of thought,
And rolls through all things.
—WORDSWORTH

I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute; yet how they speak of God.
—CHARLES HANSON.

July 24

THEME: *God of Love and Beauty*

OPENING SENTENCE: O Lord how manifold are thy works; in wisdom hast thou made them.
The earth is full of thy riches.

HYMNS:
"This Is My Father's World"
"My God, I Thank Thee"
"For the Earth in All Its Beauty"

SCRIPTURE:

Primitive man was not vividly impressed by the beauty of nature. Our Bible shows that the Hebrews from whose midst the prophets and psalmists sprung were more sensitive to the loveliness of their land and the wonder of changing seasons than other ancient nations.

Let us read the Psalmist's conception of Creation's praise—Psalm 148.

POEM:

Poetry, art, and nature study have made us conscious of a world of beauty on every side. Into modern life there has come perhaps a more appreciative mood. Let us listen to what one of our modern writers has said—

Stretch out your hand and take the world's wide gift
Of joy and beauty. Open wide your soul
Down to its depths, and bare the whole
To earth's prophetic dower of clouds that lift
Their clinging shadows from the sunlight's rift,—
The sapphire symphony of seas that roll
Full-breasted auguries from deep to shoal,
Borne from dim caverns on to salt spray's drift.
Open the windows of your wondering heart
To God's supreme creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures,
Only by giving can you gain the more.[1]
—CORINNE ROOSEVELT ROBINSON

PRAYER:

O God, we thank thee for the world in which thou has placed us, for the universe whose vastness is revealed in the blue depths of the sky, whose immensities are lit by shining stars beyond the strength of mind to follow. We thank thee for every sacrament of beauty; for the sweetness of flowers, the solemnity of the stars, the sound of streams and swelling seas; for far-stretching lands and mighty mountains which rest and satisfy the soul, the purity of dawn which calls to holy dedication, the peace of evening which speaks of everlasting rest. May we not fear to make this world for a little while our home, since it is thy creation and we ourselves are part of it. Help us humbly to learn its laws and trust its mighty powers.[2]

Into the heaven of thy heart, O God,
I lift up my heart like a flower;
Thy light is deep, and thy love is broad,
And I am not the child of an hour.
—LUCY LARCOM

POEM: "Barter" by Sara Teasdale, found in *Love Poems* (Macmillan).

STORY: "Pippa Passes" from the poem of the same name by Robert Browning.

THANKS FOR THE BEAUTY OF THE WORLD:

Creator of all joy and all beauty,
We bless thee this morning for thy bright world,
For the sunshine on the hills,
For the mists on the rivers,
For bird and beast, mountain, plain and forest,
All giving glory to thee in the radiance of the new dawn.

We thank thee that (if we abide in thee)
We may look, as thou lookest,
Upon all the beauty of the earth.

We thank thee that we may listen as thou listenest this morning,
To its songs of praise, its melody of joyful thanksgiving
Both vocal and silent.

O Master, lover of beauty and joy,
Make our hearts simple and trustful,
That we may think with thee thine eternal thoughts,
Thy wise child-like thoughts
Whereby the worlds are upheld.

Make our wills lowly and pure,
That we may share in thy will
Whereby is created and upheld
All the joy and beauty
Of this thy great universe.
—From *A Book of Prayers Written for Use in an Indian College* by J. S. Hoyland

July 31

THEME: *The God of Our Spirits Beautiful*

OPENING SENTENCE:

The robin is
At morning song
Wake, o my heart
And sing.
—O. W. WARMINGHAM

HYMN: "At all Times Praise the Lord"

SCRIPTURE: Psalms 139:23-24; 51:10-12; Matt. 5:8

SOLO: "God Who Touches Earth With Beauty" (May be read instead of sung).

PRAYER:

Close thou our minds, O God, to all unworthy thoughts. May we have too much respect for ourselves and reverence for thy spirit within us to have a part in cheapening and marring conversation that will leave its scar upon us. Help us to fill our minds so full of beauty and truth and high thoughts that we shall be blessed in possessing them and bless others by sharing them. Amen.
—From *Youth Adventures With God*

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer to the sky.
—LIZETTE WOODSWORTH REESE.

READING: "God Meets Me in the Mountains"

God meets me in the mountains when I climb alone and high,
Above the wrangling sinners and the jangling devotees,
Up where the tapered spruce will guide my glances to the sky
And canyon walls will mutely preach their mighty homilies
In hush so dense that I can sense—is it my pulses drumming?
Or God's light footfall, coming through the silvery aspen trees?

Where pines reach up the mountains and the mountains up the blue.
And, tense with some expectancy, the lifting ledges frown,
The high desire of the hills is my desire too,
For there my spirit laughs to fling its worldly duffle down,
And, shaking free exultantly, calls to its great companion!
God meets me in the canyon when I miss him in the town.
—BADGER CLARK, from *Quotable Poems*, Vol. I.

STORY: "The Great Stone Face," Hawthorne

August 7

THEME: *The Silent Message of the Stars*

OPENING SENTENCE:

The heavens declare the glory of God
And the firmament showeth his handiwork.
Day unto day uttereth speech.
And night unto night showeth knowledge.
—Ps. 19:1, 2

HYMNS: "For the Beauty of the Earth" (Verses 1 and 2)
"The Heavens Declare Thy Glory"

POEM: "The Hymn of Creation"

The spacious firmament on high
With all the blue ethereal sky,
And spangled heavens, a shining frame
Their great Original proclaim
The unwearied sun, from day to day
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
Whilst all the stars that 'round her burn
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth
From pole to pole.

What though, in solemn silence all
Move 'round the dark terrestrial ball?
What though no real voice nor sound
Amidst their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
The hand that made us is Divine.
—JOSEPH ADDISON

PRAYER:

Lord, thy glory fills the heavens, and the earth is full of thy praise. Thou art the Creator of all things, and thy tender mercies are over all thy works. Help us to join our worship to that of all thy creatures, for we would not be thankless when all nature is praising thee. And may our gratitude for thy mercies bring us so near to thee that we may grow like thee in goodness and in love. We pray in Jesus' name. Amen.

"Look how the floor of heaven
Is thick inlaid with patines of bright gold;
Here's not the smallest art which thou beholdest
But in his motion like an angel sings."
—SHAKESPEARE, *The Merchant of Venice*

"The silent skies are full of speech
For who hath ears to hear;
The winds are whispering each to each,
The moon is calling to the beach,
And stars their sacred wisdom teach
Of Faith, and Love, and Fear."
—PHILLIPS BROOKS

"The blue sky is the temple's arch,
In transept, earth, and air;
The music of its starry march,
The chorus of a prayer."
—JOHN GREENLEAF WHITTIER

"He telleth the number of stars; He calleth them all by their names."
Ps. 147:4

"O God, I love thee in the stars at night
Under the still eternity of sky;
Teach me to love thee in the passer-by,
For thou hast said that this is loving right.
—NADEJDA DE BRAGANCA.

August 14

THEME: *The Message of the Trees*

OPENING SENTENCE:

I think that I shall never see
A poem lovely as a tree.

Poems are made by fools like me,
But only God can make a tree.
—JOYCE KILMER.

HYMN OF DEDICATION: "God, Who Touchest Earth With Beauty"

PERSONAL ACT OF DEDICATION:

Blessed is the man who trusteth in the Lord, and whose trust the Lord is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

SOLO: "Trees" by Joyce Kilmer, music by Oscar Rasbach (May be used as a poem)

PRAYER:

We thank thee, O Lord, for thy first great temples! With lofty cedar and branching oak thou has reared the living frame and stretched the vaulted arches! With tapestries of wondrous hue are hung the patterned walls! Through the leafy windows stream the golden rays of holy sunlight! With weave of flowering green thou hast covered floor of aisle and nave. Mid shadows of mighty pillars we wait the breath of angel wings and anthem song from feather-throated choir! With all the birds and flowers and morning stars we praise thee, O God! Before the unhewn altar rock, we offer our obligation of hearts contrite and humble, and in thy hush of holy benediction, we lift again our eyes, and in these thy first built shrines, we find thee close beside us!

STORY: "Growing Toward God" by Margaret Eggleston

[1] From *Services for the Open*, Mattoon and Bragdon, published by The Century Co. Used by permission.

MS:

A B C's IN GREEN

'The trees are God's great alphabet:
With them he writes in shining green
Across the world his thoughts serene.

'He scribbles poems against the sky
With a gay, leafy lettering.
For us and for our bettering.

'The wind pulls softly at his page,
And every star and bird
Repeats in dutiful delight his word,
And every blade of grass
Flutters to class.

'Like a slow child that does not heed,
I stand at summer's knees,
And from the primer of the wood
I spell that life and love are good,
I learn to read."

LEONORA SPEYER, from *Quotable Poems*, Vol. I, ...tt, Clark and Company.

GOOD COMPANY

...ay I have grown taller from walking with the trees,
... seven sister poplars who go softly in a line;
... I think my heart is whiter for its parley with a star
... trembled out at nightfall and hung above the pine.

... call note of a redbird from the cedars in the dusk
...ce his happy mate within me to an answer free and fine;
... a sudden angel beckoned from a column of blue smoke—
...h, who am I that they should stoop—these holy folk of Thine?

From *Blue Smoke* by Karle Wilson Baker. Pub...d by Yale University Press. Used by permission.

WHEN I AM WEARY, FATHER GOD

"When I am weary, Father God,
Weary of the touch of man;
Weary till my leaden tread
Sadly mars Thy well-made plan:—

"Grant me an hour beneath Thy trees,
The heart that throbs in them is Thine;
And I shall hear their symphonies,
And catch again Thy plan divine."

August 21

...EME: *In the Image of the Father*

...ENING THOUGHT:

Within the hollow of Thy hand,
Where stars are millet seed to Thee,
Teach Thou my heart to understand,
How Thou dost love and care for me.
—THOMAS CURTIS CLARK.

...MN: "Lord of all Being Throned Afar"

...RIPTURE:

...ovah possessed me when he marked out the ...undations of the earth: then I was by him . . . and I ... daily his delight, rejoicing always before him, ...joicing in his habitable earth; and my delight was ...h the sons of men.

Let us read the story of man as found in ...nesis 1:26-31a.

...RIPTURAL NATURE PRAYER:

...en we consider thy heavens, O Lord, the work of ...r fingers, the sun and moon and stars which thou ...t made, what is man that thou art mindful of him, ...d the son of man that thou visitest him? Thou ...verest thyself with light as with a garment. Thou spreadest out the heavens as a curtain. Thou makest the clouds thy chariot, and ridest upon the wings of the wind. The heavens declare thy glory and the firmament showeth the work of thy hands. Day uttereth instruction unto day, and night showeth knowledge unto night. The voice of thy works goeth forth to the ends of the world. O that men would praise the Lord for his goodness and for the wonder of his works. Give us, O Lord, souls that see. Amen.

POEMS:

MAN

"What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"
—SHAKESPEARE, *Hamlet*.

THIS IS THE MAKING OF MAN

"Flame of the spirit and dust of the earth—
This is the making of man;
This is his problem of birth;
Born to all holiness, born to all crime,
Heir to both worlds, on the long slope of time,
Climbing the path of God's plan.
Dust of the earth in his error and fear,
Weakness and malice and lust;
Yet, quivering up from the dust,
Flame of the spirit, upleaping and clear,
Yearning to God, since from God is his birth—
This is man's portion, to shape as he can,
Flame of the spirit and dust of the earth—
This is the making of man."
—PRISCILLA LEONARD, from *Quotable Poems*, Vol. II

SUPPLICATION

"Dost thou not see about our feet
The tangles of our erring thought?
Thou knowest that we run to greet
High hopes that vanish into naught.
We bleed, we fall, we rise again;
How can we be of thee abhorred?
We are thy breed, we little men,—
Have mercy, Lord!"
—From *Songs and Satires* by Edgar Lee Masters. Published by Macmillan Co., 1916.

August 28

THEME: *Son of Man, and Son of God*

OPENING SENTENCE:

Erect in youthful grace and radiant
With spirit forces, all unparadised
In a divine compassion, down the slant
Of these remembering hills, He came, the Christ.
—KATHERINE LEE BATES

HYMNS: "When Morning Gilds the Skies"
"Fairest Lord Jesus"
"Let Us With a Gladsome Mind"

LEADER'S TALK:

Jesus was a child of the great outdoors. He reveled in the beauty of God's universe and fed his growing soul upon its strength. The valley and the mountains, the little native hamlet nestling in its pocket among the hills, the beauty of the lily, the helpless innocence of the new-born lamb, the rugged strength of the cedars, the power of wind and wave, the golden grain waiting for the harvest, seed-time and the sower, these are only a few of the corners of God's world in which he saw the Father revealed. Paul was the city boy. Jesus the son of nature's wide horizons. In the quiet beauty of his Galilean lake, on the friendly hillsides near his village home, by the gently-flowing Jordan, he walked intimately with his Heavenly Father and built the strength and beauty of the Infinite into the very fabric of his soul.

"Nature He loved as kinsman loves his kin,
And, held all beasts and birds and flowers and trees
In sweet esteem, as though indeed they were
In some strange way a very part of Him,
And He the champion of their liberties."

. . . . . .

"And, as He sat, the birds and little beasts
Would creep up close and sit and watch Him there,
With eyes like tiny stars, and bated breaths,
For they in Him found sweet companionship,
And He found good and God in everything."
—JOHN OXENHAM, from *"Gentlemen, The King!"*

RESPONSIVE SCRIPTURE READING:

Leader: Christ was eager that others should find joy in all nature that expresses so fully God's love and wisdom and care.

Unison: Lift up your eyes and look on the fields, for they are white already to harvest.

Leader: A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

Unison: For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Leader: Consider the ravens: for they neither sow nor reap; which neither have store house nor barn; and God feedeth them; how much more are ye better than the fowls.

Unison: Consider the lilies of the fields, how they grow: they toil not, neither do they spin.
And yet I say unto you that even Solomon in all his glory was not arrayed like one of these.

Leader: But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith. Be not therefore anxious . . . saying, "What shall ye eat or what shall ye drink nor yet for your body what ye shall put on."

Unison: Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father.

Leader: Fear ye not therefore, ye are of more value than many sparrows.

Unison: Christ in his countless walks through the peaceful fields drew inspiration for his parables and lessons.

Leader: So is the Kingdom of God as if a man should cast seed into the ground and should sleep and rise night and day and the seed should spring and grow up he knoweth not how.

Unison: For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear.

Leader: The Kingdom of Heaven is like a grain of mustard seed which when it is sown in the earth, is less than all the seeds that be in the earth.

Unison: But when it is sown, it groweth up and becometh greater than all herbs and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

ST. JOHN

"And Him evermore I behold
Walking in Galilee—
Through the cornfield's waving gold,
In hamlet, in wood, and in wold,
By the shores of the beautiful sea
He touched the sightless eyes;
Before Him the demons flee,
To the dead He sayeth: Arise!
To the living: Follow Me!
And that voice still soundeth on
From the centuries that are gone
To the centuries that shall be."
—From *"Christus,"* by LONGFELLOW.

JULY AND AUGUST SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Elva Westbrook Edwards**

Since the topics for all the age-group programs are similar, we have been attempting this section to show how these age-group programs may be used to build a program for a school with combined departments. The local group that one is planning for will determine which of these materials are most suitable. If the group is predominately primary children it might be well to use more of the materials suggested in the primary programs. If the group has only a few younger pupils and a large number of young people and adults, more of the young people's materials might be used. The programs given in this section are only suggestive. It is hoped that leaders will go further in planning programs to fit the needs of particular groups.

The theme for these two months is finding God through the beauty and appreciation of nature. Expressing this in topical form, we might call it: "The World—God's Handiwork."

Various approaches to this topic are given in the age-group programs. In planning these programs, some of their suggestions have been used, but they have been reorganized and combined under different weekly themes. The aim of these services might be more fully expressed by the following:

Not for more beauty would our eyes entreat thee,
Flooded with beauty, beauty everywhere.
Only for keener vision that may greet thee
In all thy vestures of the earth and air.

The first Sunday a theme for Independence Day has been inserted which is not as closely knit to the monthly themes as the following Sundays. The second Sunday the regular theme begins and for that Sunday an "Order of Service" is suggested. For the other Sundays resource materials have been listed which may be used in building your own programs. The "Call to Worship" and the "Offering Service" suggested for July 10, may be used throughout the following Sundays.

July 3

THEME: *"America, the Beautiful"*

CALL TO WORSHIP: See young people's program for July 3.

HYMNS: Suggestions for July 3, young people's and primary programs.

READING: The readings, hymns, Scripture, and pledges of allegiance as given in the young people's program for June 3, or

LEADER'S TALK: Primary program for July 3, or

STORY: Reference given in primary program for July 3.

POEM: "The Better Way"

Who serves his country best?
Not he who, for a brief and stormy space,
Leads forth her armies to the fierce affray.

*Research Assistant, International Council of Religious Education.

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Short is the time of turmoil and unrest,
Long years of peace succeed it and replace:
There is a better way.

Who serves his country best?
Not he who guides her senates in debate,
And makes the laws which are her prop and stay:
Not he who wears the poet's purple vest
And sings her songs of love and grief and fate:
There is a better way.

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongues for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone:
This is a better way.

He serves his country best,
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read:
This is a better way.

No drop but serves the slowly lifting tide,
No dew but has an errand to some flower,
No smallest star but sheds some helpful ray,
And man by man, each giving to all the rest,
Makes the firm bulwark of the country's power:
There is no better way.
—Susan Coolidge. Used by permission of the publishers, Little, Brown and Co.

July 10

Theme: *God in the Beauties of Nature*
Prelude.
Call to Worship: "Opening Meditation," young people's program for July 10.
Hymn of Praise: Young people's program for July 10.
A Service of Spiritual Communion: Young people's program for July 10, or
Picture Study or Victrola Records: as suggested in primary program for July 10.
Prayer Song: "For the Beauty of the Earth"
Prayer: Primary program for July 10 or young people's program for July 10.
Poems: "Thanks to God for Things We See," primary program for July 10.
Primary program for July 17.
"God Meets Me in the Mountains," young people's program for July 31.
Offering Service:
Leader: As we think of all the beauties of the world that God has given us, let us cheerfully give back to him our small offerings.
Response: "All Things Come of Thee, O Lord" or "We Give Thee But Thine Own"
Hymn: "We Thank Thee, O Our Father"

July 17

Theme: *God in the Green Fields and Flowery Meadows*
Hymns: "God Who Made the Earth"
"O Lord of Heaven and Earth and Sea"
"The Beautiful Bright Sunshine"
Scripture: Psalm 23
Poem: Young people's program for July 17, the poem beginning "A Miracle?"
Call to Prayer: "Broad is the carpet God has spread, and beautiful are the colors he has given.
"O God, whatever road I take joins the highway that leads to Thee."
Prayer: Thanking God for the restful green of the fields, the lawns, the parks; the cheerful beauty of flowers; the joyful song of birds.

July 24

Theme: *God in the Woodlands*
Hymns: "Joyful, Joyful, We Adore Thee"
"All Things Bright and Beautiful"
"Trees" by Joyce Kilmer, as a solo (or may be used as a poem)
Scripture: "Personal Act of Dedication," young people's program for August 14.
Story: References given in young people's program for August 14, primary program for August 21.
Poems: Young people's program for August 14.
Prayer: Young people's program for August 14.

July 31

Theme: *God in the Far-Flung Heavens*
Hymns: See young people's program for August 7.
Scripture: Psalms 19: 1-4a.
Leader's Talk: The greatness of God as shown in the extent of his universe.
Poems: "The Hymn of Creation," and other poems listed in the young people's program for August 7.
Prayer: Young people's program for August 7.

August 7

Theme: *Man, the Image of God*
Hymns: "Lord of All Being, Throned Afar"
"We Praise Thee, O God, Our Redeemer, Creator"
"With Happy Voices Singing"
Scripture: Young people's program for August 21.
Leader's Talk: Review some of the wonders of nature, the perfection of the flowers, the majesty of the trees, the beautiful songs of the birds, etc. Then try to show that man was the crowning act of creation. Describe the perfection of the tiny hand of a babe. The eyes with which we see the beauties of nature, the ears with which we hear the music of birds. The mind which enables us to appreciate these things.
Poems: Young people's program for August 21.
"The Creator God," young people's program for July 10.
Prayer: Young people's program for August 21.

August 14

Theme: *God's Care for Man Through Nature*
Hymns: "For All Thy Care We Bless Thee"
"The King of Love My Shepherd Is"
"God of the Earth, the Sky, the Sea"
Scripture Reading: Young people's program for August 28.
Poems: "God's Love," in introduction to junior programs.
"The Sacrament of Fire."

Kneel always when you light a fire!
Kneel reverently, and thankful be
For God's unfailing charity,
And on the ascending flame inspire
A little prayer, that shall upbear
The incense of your thankfulness
For this sweet grace
Of warmth and light!
For here again is sacrifice
For your delight.
—From "The Sacraments" by John Oxenham.

August 21

Theme: *Man Learning of God's Laws*
Hymns: Junior programs, Approach II
Story: See references in primary program for August 28, and references under Approach II, junior programs.
Reading: Junior services, Approach II, "A Worship Service," or
"The Prayers of Great Men," young people's program for July 17.
Prayer: Junior services, Approach II, "A Worship Service," or young people's program for July 24.

August 28

Theme: *Man Sharing with God in Making His World Beautiful*
Hymn: "This Is My Father's World"
"O Lord of Life and Love and Power"
"Take My Life and Let It Be"
How Others Have Shared: Scripture and leader's talk, primary program for August 28.
How We May Share: Superintendent's talk and song, primary program for July 31. Add the idea of keeping ourselves beautiful in body, mind, and spirit.
Story: See references in junior services, Approach III
Poems: "Call to Worship," junior services, Approach I
"Thanks for the Beauty of the World," young people's program for July 24.
Poem by Corinne Roosevelt Robinson, young people's program for July 24.
Prayer: Primary service for July 31.

Current Film Estimates

The National Film Estimate Service

...nateur Daddy (Warner Baxter, Marion Nixon) (...) Very human and appealing story with charm... romance interest. Genial hero leaves his engineer... work to father a pal's four children beset with ...rty and evil-intentioned neighbors. Well... ...d, convincing and thoroughly worthwhile.
...A: Good *For Y: Very good*
For C: Mature but good

...eauty and the Boss (Marian Marsh, Warren ...iam) (Warner) Big business man demands of ... only efficiency during office hours but something ... afterward. Heroine, at first incredibly innocent ... efficient, is transformed by clothes and manages ... arry unprincipled boss. Exaggerated and risque.
...A: Hardly *For Y:* Unwholesome *For C:* No

...ig Timer, The (Ben Lyon, Constance Cum... ...gs) (Columbia) Another film of epidemic glorify... ... prizefighting. Cheap dialog by cheap people, ... violent ring fights and a third in business office ... nout gloves. First film with heroine as prizefight ... nager. Low taste and low ideals throughout.
...A: Cheap *For Y:* Doubtful *For C:* No

...ut Flesh Is Weak (Robert Montgomery, Nora ...·gor) (MGM) Sophisticated story of engaging, ...·niless old aristocrat with great aversion to work, ... son just like him, both after wealthy marriage. ...ooth acting, novel character, clever dialog refresh... ...ly free from wisecracking and cheap suggestive... ...s.
...A: Good of kind *For Y:* Mature *For C:* No

...areless Lady, The (Joan Bennett, John Boles) (...x) Artificial plot, mediocre acting, sophisticated ...log. First half spent convincing heroine that ...ocence is passe and she must get "experience." ...cond half spent getting it in Paris, with hero ...asing her constantly to insure moral ending.
...A: Mediocre *For Y:* Unwholesome
For C: No

...Cohens and Kellys in Hollywood (Sidney, ...array) (Universal) Agreeable foolery by the old ...medy pair, free from slapstick and vulgarity of ...ir former pictures. Real human interest story ...ich travesties amusingly Hollywood production ...thods and the ups and downs of movie prosperity.
...r A: Fair *For Y: Amusing For C: Amusing*

...Destry Rides Again (Tom Mix, Claudia Dell) ...niversal) Typical Tom Mix and Tony western ...th fine riding, clever gun-play and beautiful ...enery. Artificial story of good hero blind to obvious ...eachery of partner, but gets revenge and girl. ...cting crude except by horse but action thoroughly ...rilling.
...r A: Hardly *For Y: Good of kind*
For C: Probably Good

...Explorers of the World (Medley of exploration ...ms) (Raspin) In novel manner, several famous ...plorers show pictures of their travels in all corners ... the earth, with their own vocal explanations. ...me faking, but much extraordinary photography, ...tremely interesting and varied subject-matter, ...ly and effectively presented. Stimulating and ...aluable.
...r A: Interesting *For Y: Very interesting*
For C: Good

...Gay Caballero, The (George O'Brien, Victor ...cLaglen) (Fox) Lively western, with rather good ...ot on Robin Hood motif, fast and furious action. ...merican pals pose successively as well-known bandit ... help Mexicans and each other. Fine settings and ...notography. Violent excitement only objection for ...ildren.
...r A: Good of kind *For Y:* Rather good
For C: Exciting

...Good Sport (Linda Watkins, John Boles) (Fox) ...nother infidelity comedy exploiting gold-digger ...e—about unsophisticated wife whose husband ...kes a little jaunt to Paris with mistress. Said wife ...eanwhile mingles with hubby's gay feminine friends, ...arns much, and achieves solution.
...r A: Hardly *For Y:* Certainly not *For C:* No

...Grand Hotel (Extraordinary cast) (MGM) A ...asterpiece of its kind, outstanding in almost every ...ay. Shows varied mosaic of life, its good and evil, ...y and sorrow, success and failure, with great hotel ...bby as main setting. Strong, finely acted, skill... ...lly directed version of the novel.
...r A: Notable *For Y:* Unwholesome
For C: No.

...It's Tough to be Famous (Doug Fairbanks, Jr.) ...irst National) Exaggerated satirical farce about ...als of genuinely modest hero forced to endure ...gh-pressure publicity stunts which almost ruin ...ppiness and home. Young Doug does some ex... ...llent work in rather subtle role. Rest of acting ...vious or mediocre.
...r A: Passable *For Y: Amusing*
For C: Good

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicate the special recommendation of the National Film Estimate Service.

Students of the modern motion picture are aware that in some cases the title of a picture or the display posters in the front of a local theater advertising it are seemingly quite objectionable, while the content and effect of the film itself are desirable and wholesome. For this reason, these film estimates, which describe the content only, will sometimes be at variance with the title or the local advertising. Readers of these estimates will need to keep these facts in mind.

Miracle Man, The (Chester Morris, Sidney Fox) (Paramount) Opens with smooth gang of crooks at work in city. Chance sends them to country town where they try to exploit local faith-healer. His true goodness and religion triumph over them quite convincingly. Some very effective acting but too much Chester Morris.
For A: Good *For Y:* Fairly good
For C: Hardly

Misleading Lady, The (Claudette Colbert, Edmund Lowe) (Paramount) Light romantic comedy revamped from old stage play. Rich, bored, society heroine sets out to win hero, who is at first indifferent to her, then adopts caveman tactics, and both fall genuinely in love at the end. Amusing minor-role of lunatic.
For A: Light *For Y:* Better not
For C: Unsuitable

Mouthpiece, The (Warren William, Sidney Fox) (Warner) Able, smooth philandering lawyer leaves honest law practice for greater wealth as gangland's legal defender. Innocent heroine's charm moves him to quit the dirty business and defy gangsters, but they "get" him. William's work exceptionally fine.
For A: Good of kind *For Y:* Doubtful
For C: No

Office Girl (English production) (RKO) Genuine light comedy, refreshingly different from Hollywood formulas. Quaint, leisurely, very human, engagingly acted, with some distinctly original touches for humorous effect. Renate Muller is a heroine of notable ability and charm.
For A: Entertaining *For Y: Very good*
For C: Good

Play Girl (Loretta Young, Norman Foster) (First National) Story of shop-girl life, very human in spots, but cheapened by Winnie Lightner's brazen, risque dialog and distorting ordinary ideals. Shows love and marriage as successful with lying and race-track gambling as the foundation.
For A: Cheap *For Y:* Doubtful *For C:* No

Police Court (H. B. Walthall, Leon Janney) (Monogram) Second rate picture with serious intent. Human-interest story of devoted little son of drunken father who was formerly great actor. Slow-moving action and mawkish sentiment at times. Well-acted but more depressing than entertaining.
For A: Mediocre *For Y:* Perhaps
For C: Unsuitable

Scandal for Sale (Charles Bickford) (Universal) Another hectic newspaper film. This time hard-boiled tabloid-editor hero is unscrupulous enough to let his own child die, nearly loses his fine wife, and sends his best friend to death on transatlantic flight—all for "circulation." Slightly overdrawn.
For A: Depends on taste *For Y:* Hardly
For C: No

Sky Bride (Richard Arlen, Jack Oakie) (Paramount) Just another air-picture that strains after thrills and rather mawkish sentiment. Hero can recover his lost nerve only by punching his devoted pal unconscious at intervals. Acting depressingly ordinary. Child dangling in midair under plane is the "big moment."
For A: Worthless *For Y:* Mediocre *For C:* No

So Big (Barbara Stanwyck) (Columbia) Fine screening of famous Ferber story of triumph of a woman's idealism and courage over hardships. Minor faults in make-up and in one or two acting roles, but most of cast is excellent and Miss Stanwyck's performance is notably fine.
For A: Very good *For Y: Very good*
For C: Good

Steady Company (June Clyde, Norman Foster) (Universal) Rather wholesome little prizefight picture, with two overlong and violent ring fights, otherwise showing human and humorous romance of fine little telephone girl and young truck-driver with "champ" ambitions, his best chance for success in life.
For A: Hardly *For Y:* Passable *For C:* Hardly

Symphony of Six Million (Irene Dunne, Ricardo Cortez) (RKO) Strong, human picture of lower east side New York life. Son of humble home rises to medical fame, moves uptown to rich practice, but old home section and its crying need draw him back. Splendidly acted by whole cast.
For A: Very good *For Y: Very good*
For C: Mature but good

Tarzan the Ape Man (Johnny Weismuller) (MGM) Most fantastic, sensational thriller yet made. Striking African scenery and animal photography. A masterpiece of technique, trick shots and effects perfectly done. Ignores probability and scientific truth to get maximum thrills. Unusual and interesting.
For A: Notable *For Y: Thrilling*
For C: Doubtful

This Is the Night (Lily Damita, Roland Young) (Paramount) Light, flippantly sophisticated farce-comedy about bachelor in love with a wife whose husband returns suddenly, etc., etc. Stale and feeble plot hampers the splendid comic skill of Roland Young and Charles Ruggles, the only redeeming features.
For A: Hardly *For Y:* Doubtful *For C:* No

Wet Parade, The (All Star cast) (MGM) Serious picturization of liquor question, pre- and post-prohibition drunkenness, the saloon and the speak-easy, the farce of prohibition enforcement, and the comedy and tragedy of it all. Finely acted. Will stir a lot of public thought pro and con prohibition.
For A: Better see it *For Y:* Doubtful
For C: No

World and the Flesh (George Bancroft) (Paramount) A wild tale of Russia a la Hollywood, with the Russian Revolution as background, with its accompanying immorality and bloodshed. Disorder and upheaval at every turn. Excellent acting by principals. Plot and action more or less incredible.
For A: Good of kind *For Y:* Unwholesome
For C: No

Young America (Tommy Conlon, Raymond Borzage) (Fox) Excellent juvenile, fine supporting cast, very human juvenile-court make an appealing, thought-provoking picture of real social value. Interesting to all, but parts may be too sad for sensitive children. Except for one or two falsities in motive and action, a great picture.
For A: Excellent *For Y: Excellent*
For C: Mature but good

Religious Education Activities of Three Hundred Pastors

Research Service Bulletin No. 9

The results of a study of how pastors in medium size churches perform important leadership activities in Christian education and which of the activities they regard as most important. Of value to pastors, directors, superintendents, and religious education committees.

Price twenty-five cents, cash with order. International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

What's Happening in Religious Education

THE twenty-ninth annual convention of the Religious Education Association was held at Columbia University, New York City, on May 3-5. The general theme for the convention was: "The Meaning of the Wickersham Report on the Causes of Crime and Lawlessness, in Its Relation to Character and Religious Agencies." Hon. George W. Wickersham was present at the banquet which opened the three-day gathering. Other speakers were Dr. Nicholas Murray Butler, President of Columbia University and Hon. Joseph Proskquer, former Supreme Court Justice of New York County.

The seminar procedure was followed during two days of the convention, five group conferences being held simultaneously under capable leadership. The five topics to which these groups devoted themselves were: "The Changes Going on in Moral and Religious Sanctions for Conduct," "Social versus Anti-social Conduct," "The Moral World and the Child," "Should Character Building Agencies Report to Governmental Authority or Seek to Develop Individual Authority from Within?" and "How to Help Maladjusted Personalities."

On Thursday afternoon, reports from the seminar groups were made and the concluding session of the convention was given over to a consideration of what steps should be taken to make the results of these groups of real value to religious and educational agencies and to the public.

A MID-WEST INSTITUTE of International Relations, one of three such Institutes which the American Friends Service Committee is sponsoring this year, will be held at Northwestern University, June 20-July 2. Courses of college grade in the economic, political, and spiritual phases of the struggle for world peace will run throughout the twelve days, while shorter courses and single lectures will deal with special topics, or with methods of creating attitudes of international goodwill. Such well-known leaders as Kirby Page, Edward Steiner, Grover Clark, and many others will share in the Institute. Addresses and courses will not only give information on international affairs of the moment but will deal with the historical, material, and spiritual backgrounds of these matters.

For further information concerning costs and program write to the American Friends Service Committee, 105 West Monroe St., Chicago.

DR. SIDNEY A. WESTON, Editor and General Manager of the Congregational Publishing Society, and Dr. Joseph M. Artman, General Secretary of the Religious Education Association, will conduct classes in "Social Ethics for Young People" and "Interreligious Cooperation in Character Training" at the summer session of Boston University School of Religious Education, July 5-August 13. Other courses will be offered by regular members of the faculty during each of the two-week divisions of the school.

REV. SABROW YASUMURA, General Secretary of the National Sunday School Association of Japan, is leaving Japan this month for the World Sunday School Convention at Rio de Janeiro. Before returning to Japan he plans to visit his many friends in the United States.

AT its meeting on March 3, the Educational Committee of the Michigan Council of Religious Education set up the plan of "a unified staff" in Michigan, consisting of the members of the state council staff and denominational field workers executively responsible for the religious educational work of their respective denominations in the state. At the first meeting of this unified staff on March 21, the following matters were considered with definite constructive policies worked out with respect to several of them: experimentation in giving field counsel to county organizations in order to make them more effectively represent the interests of both denominational and interdenominational work; experimentation in developing a unified financial policy in the whole field; a series of one-day vacation church school institutes covering the state; re-constitution of the advisory committees of the Council to make them officially representative of the denominations; a series of one-day institutes for next year emphasizing age-group and other program elements; and acceptance of special responsibility by members of the unified staff for leadership in various phases of the program of religious education of the state.

THE Bureau of Education of the United States Government is undertaking a survey of the weekday schools of religion which operate on time released from the public school schedule.

This poster folder, "A Million Adventures in Sharing," and a bulletin entitled *World Friendship Through Vacation Church Schools* have been produced as a part of the missionary education program for vacation church schools and may be secured without cost. The bulletin offers helpful guidance to teachers in building an interesting program of world friendship for primary, junior, and intermediate vacation school groups. These materials may be ordered from denominational agencies, the Missionary Education Movement, 150 Fifth Avenue, New York City, or the International Association of Daily Vacation Bible Schools, 100 E. 42nd Street, New York City.

THE two annual conferences, one for ministers and religious workers, the other dealing with church work in cities and industrial communities, which have been held separately for more than a decade at Union Theological Seminary, New York City, will be combined this year, taking place from June 20 to July 1. The joint conference has been planned to meet the needs of ministers and workers in all types of communities and churches. It will include not only lecture courses but group conferences on vital subjects under the leadership of outstanding religious workers. Those attending the conference will have an opportunity to visit and study the centers of social and religious interest in New York through afternoon trips arranged by the Seminary.

DURING the week of May 2-6 members of the Illustrated Story Paper Sub-Committee of the editorial section of the International Council, were afforded an unusual opportunity to share and study journalism problems and the relation of religious and secular material since their meeting was held in connection with the School of Journalism Week of the University of Missouri.

TWO state conventions were held in Illinois during the month of May, one at Olney, the other at DeKalb. These represent the seventy-fourth annual meeting of the Illinois state association. This is the first time that more than one convention has been held during the year.

The programs were planned and directed by the Cooperative Staff of the State Council which is composed of the state denominational field men and the Council Secretary. Both conventions majored on conferences for the discussion of problems of the delegates, making provisions for group consideration of age-group and special interests, with a limited number of general addresses.

IN the summer session which Union Theological Seminary will conduct in cooperation with Columbia University there are to be offered courses for three specialized groups—ministers; college chaplains, teachers of religion, church workers in colleges and universities, etc.; and presidents of Christian associations in colleges and universities. In addition to regular courses, two of general interest are to be provided: one on "Problems of the Modern World" and one on "Two Major Problems in Religion—the Idea of God and the Place of the Supernatural."

THE Committee on Cultural Relations with Latin America has announced the seventh seminar in Mexico to be held in Mexico City, July 3-23. This seminar is designed to be a cooperative study of Mexican life and culture. Its membership is open to all people interested in international relations who have a desire to understand the Mexican people. The program includes lectures, round table conferences, and field trips. Among the lecturers and leaders are Moises Saenz, Diego Rivera, Judge Florence Allen, Dr. Charles W. Hackett, and Dr. Frans Blom.

All inquiries and applications should be addressed to Hubert C. Herring, 112 East 19th Street, New York City.

IGNIFICANT tabulation of the Sunday school population of the state of Pennsylvania has recently been made by Mr. n S. Truby, Treasurer of the Venango ty Sabbath School Association. He aken the population as in 1930 and ay school enrolment as in 1931, showhe per cent of the population in Sunschool. The highest per cent is in ta County, which is 51.4, and the low- in Lackawanna County with eleven per There are twelve counties with forty ore per cent, and sixteen counties below ty per cent.

IE students of the colleges and universities of Canada recently presented to Right Honourable R. B. Bennett, Prime ister of the Dominion of Canada, a petiin regard to the Disarmament Confer- now in session at Geneva. They asked overnment so to select and instruct the adian representatives that the influence he country would be exerted vigorously behalf of significant reduction of armats. They even suggested that in choosthe delegates the government should t persons of outstanding ability, nonisan in outlook, and free of domination professional experts in the armed serv- Ten thousand students signed this ion, including Sir Arthur Currie of Mc- University, who was in command of the adian overseas forces during the last few s of the war.

R. ROBERT E. CORRADINI has recently been made executive secretary the Foundation for Narcotics Research Information, Inc. The Foundation succeeds the Alcohol Information Committee . will carry on a "non-sectarian, nontical program of education on the alcohol stion and related narcotic problems; and devote the major part of its energy and ds to the study and solution of the hol problem." The organization will conue information service concerning the hol question.

HE Missionary Education Movement has announced four conferences to be held ing the coming summer. The locations dates are as follows:

ilver Bay on Lake George, N. Y., June July 8.

Blue Ridge, North Carolina, June 28-July

Asilomar, California, July 5-15.

Seabeck, Washington, July 26-August 5.

Outstanding leaders will guide the discussion of the larger world program of Christianity today and the leadership requirements for carrying out such a program in the local church. For further information concerning courses and expense write Mr. Walter Getty, 150 Fifth Avenue, New rk City.

SPECIAL FEATURE of the summer quarter, being conducted jointly by the vinity School of the University of Chicago d Chicago Theological Seminary, is that a short-term Pastors' Institute, August 7. This has been planned at the request ministers who find themselves unable to end an entire term. Courses and lectures special interest to pastors will be offered d observation trips to outstanding urches and institutions will be planned a part of the program.

During the first term of the summer quarr special attention will be given to the eds of religious workers in colleges and iversities. The emphasis for the second rm will be that of pastoral work.

For information concerning available holarships, write either of the institutions presented.

REV. C. IVAR HELLSTROM. Director of Religious Education in Riverside Church, New York City, will be on the faculty for the School of Theology at Auburn Summer School of Religious Education. Many courses of interest to ministers, directors of religious education, and other church school workers will be offered during the Auburn summer session.

THE Allied Campaigners have, at the present time, touched more than three hundred cities and towns throughout the country in the national tour being conducted by the Allied Forces for Prohibition under the leadership of Dr. Daniel A. Poling. The speaking campaign will continue until June, by which time it is hoped to have enrolment campaigns under way in more than five hundred cities and towns with as many as two million voters definitely committed to the cause of prohibition.

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AWARDED FOUR GOLD MEDALS

As You Go to Rio

(Continued from page 25)

continent. Some of these will leave New York as early as July 1 on the M. S. Western Prince, or the S. S. American Legion on July 9, or as late as the M. S. Northern Prince on July 13. They will be returning through August and early September for there is a north bound steamer from Rio each week. Costs here are also low, ranging from $320 second-class and $440 first-class. All additional expenses need not exceed $50.

The fourth group will be the youth group, interested especially in the Council of Youth, which will be a feature of this world gathering. This Council of Youth will be composed of one hundred selected young people coming from many nations who will be entertained in Rio at Bennett College, one of the best known colleges in Brazil. Thirty choice young people representative of the several states and various churches throughout the United States are eligible for membership in the Council, and four others may come from Canada. A somewhat larger number may be included in the Convocation of Youth into which the Council of Youth will expand toward the close of the convention week. For these young people the lowest rates of all are provided, ranging, for an all expense tour, from $271.

Additional sailings are also available from California and the Pacific Coast, and some of the groups returning will come back via New Orleans as well as Los Angeles and San Francisco.

From many lands the delegates are going to Rio for this significant world gathering. From China, Japan, the Philippines, Korea they are already on their way. Japan's delegation headed by Rev. Sabrow Yasumura, General Secretary of the National Sunday School Association of Japan, will make a complete circle of the globe to attend the convention. Egypt, Syria, Palestine, and other parts of the Near East will be starting their representatives very soon. Australia is to be represented by one well chosen. European countries and North America are more easily accessible. South Africa and many South American nations will be well represented for they are nearby, though some from the Northern and Western parts of South America will have long and expensive journeys to make to get to Rio de Janeiro.

And so, as you go to Rio, remember that you are one of a rapidly growing company concerned with the Christian education of the world's childhood and youth, adventuring into a new part of the world in a cause of vital concern. And if perchance you cannot go in the flesh, go to Rio this summer in spirit. Remember this world gathering in your prayers. Its task is most challenging, to lift high in South America and all the world "O Christo Vivo".

"Not to Thyself Alone"

(Continued from page 15)

really nice girls—with manners which do not measure up to her standards. These are only some of the very simplest conflicts with which the outside world confronts the family.

Yet though it is often a question of money or of "doing the right thing" which seems to be the breaking point, we have all known families to survive not only the petty adjustments of everyday, but even major calamities. Indeed it is common knowledge that a family is likely to pull together better than ever under the pressure of adversity. And so it is safe to say that neither economic struggle nor social conflict was ever the prime cause of family discord. It is only when the external pressure strikes upon personal relationships already cracked or strained to the point of snapping that family life is shattered apparently from without.

Sympathy and understanding, a sense of proportion as to what is fundamental in human conduct and what may safely be left to changing fashions, will not move mountains. But it helps enormously to realize that differences of opinion, of ambitions, and of ideals between the generations and between individuals are perfectly natural and normal—essentials of growth—if accepted without bias and with open mindedness. With mutual respect and cooperation, sources of friction—personal as well as external—can be utilized as tools to shape the family's emotional life into something finer and deeper.

"One grand thing about us," said a young married woman recently, "is that emotionally and spiritually, Bill and I talk the same language. When we do strike a snag, we can at least understand what the other fellow is disagreeing about."

"Talking the same language emotionally and spiritually" means—in its simplest terms—holding to a common faith in God and man. After all, the fundamentals of one's understanding of human relationships are an integral part of one's religion. Parents who seek to guide themselves and their children in a fine, sane, ever-growing emotional life are living day by day in a deepening spiritual communion.

NEW BOOKS

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

haracter Education. Tenth Year- ... Washington, D. C., Department of ...erintendence, National Education Asso- ...on. 1932. 535 p. Price $2.00.

...is report of the Commission on Char- ...r Education of the Department of Su- ...ntendence of the National Education ...ciation is one of the most significant ...ecent books from the viewpoint of re- ...us education. Increasingly we are in- ...ng that Christian education must result ...atisfactory character. Public educators ... the community as a whole make the ...e demand upon public education. It is ...ly important that such guidance as this ...rt provides should enable the program ... Christian education to supplement and ... plete the public school provisions for ...racter education, and not merely dupli- ...: them or perhaps work at cross pur- ...s with them.

...he chapter titles indicate the scope and ...ire of the treatment:

I. Analysis of American Life from the Viewpoint of Character Education.
I. Agencies of Character Education.
I. Objectives of Character Education.
V. Theory of Character Education.
V. Research Related to Character Education.
VI. Character Education and the Curriculum.
I. Sex Education.
I. How Classroom Procedure May Contribute to Character Education.
X. Character Education in the Life of the School.
X. How Individual Counseling May Contribute to Character Education.
XI. The Teacher in Character Education.
II. How the Organization of a School System Is Related to Character Education.
III. The Administration of a School System in Relation to Character Education.
IV. Home and School Cooperation.
V. The Relation of the School to Other Organizations and Institutions Interested in Character Education.
VI. Tests and Measurement in Character Education.

After full consideration of some sixteen ...ernative viewpoints, character education ... defined as: "The discovery or creation of ... way of living which conserves and pro- ...ces as many values as possible for as many ...rsons as possible over as long a time as ...ssible. Character education is the facili- ...tion of this way of life."

There is insistence throughout that char- ...ter education is a process which is co- ...tensive with life itself, and that "courses" ... ethical teachings have doubtful value. ...ther the entire conduct of the school ...ust be guided and determined by the ob- ...ctives of character education. The way is ... be opened for the living of the good life ...th a minimum of thinking or theorizing ...out the issues involved in it.

The home is recognized as the basic char- ...ter education agency. Changes in the ...cial order and the home itself place it in ...ed of assistance in fulfilling its function. ...rent education is seen as a highly essen- ...l phase of character education.

There are frequent references to the ...urch and its part in character education. ...e Commission is convinced that society ...quires a "new integration of knowledge, ...piration, and human purpose which will take into account the findings of science, the theory of evolution, the advance of technology, the fact of material abundance, and the growing power of the laboring classes, as well as the influence of great spiritual leaders. Until such an integration is forthcoming, the present condition of moral chaos is likely to continue and the more fundamental problems of character education will defy solution. Whether this is the task of the church or some other agency we cannot say today; but it would seem to be a task that is essentially religious in nature."

The doubt regarding the church's basic place in the movement in character education is based upon the disintegrating effect of Protestant denominationalism, the persistence of theological dogmas which advancing knowledge should have outgrown, and the slowness of the church to adapt itself to changing conditions of life. The evaluation is fair and sympathetic and may well cause churchmen to face the question whether the essential function of religious experience in character development is being assisted or inhibited by existing ecclesiastical organizations and policies.

—H. C. M.

Taming Our Machines. By Ralph E. Flanders. New York, Richard R. Smith, Inc., 244 p. Price $2.50.

This is a thoughtful and well-balanced analysis of our current civilization interpreted as a mechanized society, the purpose being to point out how the social and economic structure may be redirected toward the attainment of human values. The author finds the possibility of collapse in our civilization which has already passed into the decadent stage found in preceding cycles of civilization. Its most vulnerable point is in its economic structure. If a better economic system should be developed in time to salvage our civilization, our scientific knowledge and our control of our world would make possible the development of a social order in which human and spiritual values may find their rightful supremacy. The general temper of the treatment, while grave, is optimistic. —H. C. M.

A Lantern To Our Children. By Margaret K. Bigler. Milwaukee, Wis., Morehouse Publishing Co., 1932. Price: *Leader's Manual,* $1.50; *Complete Sample Set,* including Leader's Manual, Record Book, Parents' Materials, and Binder, $3.50.

This program is the first attempt in the Episcopal Church to provide a graded series of helps to the parents of pre-school children. It is a systematic study of the needs of the pre-school child, covering a period of four years, and includes instructions for the rector or parochial director of pre-school work in the task of parent education as well as materials for parents to use in the home.

Liberating the Lay Forces of Christianity. By John R. Mott. New York, The Macmillan Company, 1932. 175 p. Price $2.00.

The Ayer Lectures for 1931 of the Colgate-Rochester Divinity School. The large place played by laymen throughout the development and history of the Christian movement with an appreciation of such important enterprises as the Layman's Missionary Movement, the Men and Religions Forward Movement, the Y. M. C. A., and Men's Bible Classes and Brotherhoods, are followed by an analysis of hindrances to more effective lay service today, and suggestions as to types of service needed. There is a singular lack of recognition of that most significant and continuous of lay movements within the church, namely the Sunday school movement culminating in the current religious educational renaissance.

—H. C. M.

Your Child and His Parents. By Alice C. Brill and May Pardee Youtz. New York, D. Appleton and Company, 1932. 339 p. Price $2.50.

This textbook for child study groups grows out of actual class work, and deals in a practical way with such problems as discipline and obedience, imagination, fear, play, use of money, habit formation, and sex education. Actual problems brought up by parents in study groups, together with discussions growing out of them, form an important part of the book. The religious life of children and parental responsibility for religious education are not touched. While not satisfactory as a text for church parent education groups, it would be a useful reference book.

—H. C. M.

How Big Is Your World? A Course Plan for Young People of High School Age. By John Leslie Lobingier. Boston, The Pilgrim Press, 1931. 75 p. Price: leader's book, $.85; pupil's book, $.60.

In this material Mr. Lobingier has provided an excellent study guide for a group of students of high school age who decide to engage in an enterprise of their own dealing with their own world. Leaders will note that it is not a course of study in which the procedure for every session is definitely outlined. It is rather a course or a project plan, allowing every opportunity for the members of the group to make their own investigations.

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The *Student's Book* contains this same source material together with other information which the student will find valuable. Blank pages with suitable headings are provided for class notes, reports of investigations, and other records.

—P. R. H.

Missions Matching the Hour. By Stephen J. Corey. Nashville, Tenn., Cokesbury Press, 1931. 185 p. Price $.50.

A series of missionary addresses in which a veteran mission board secretary meets the current criticisms and questions regarding the missionary enterprise. Each chapter carries a discussion outline.

—H. C. M.

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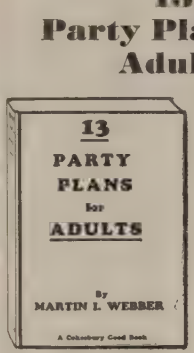

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The Will To Win. By Frank H. Cheley. Boston, W. A. Wilde Company, 1931. Price $1.50.

This is an inspirational book written for and dedicated to the American boy. It contains three sections dealing with "Little Leads to Leadership," "Little Leads to Character," and "Little Leads to the Great Game of Life." The first two present ideas chosen from the letters of the words; for example, personality is treated by providing a chapter on "Politeness and Poise," one on "Education and Efficiency," etc. The material is richly sprinkled with those numberless illustrations for which Mr. Cheley seems to have the prime filing system of all the world. A good gift book for a teen-age son or other boy.

—P. R. H.

Bettering Boyhood. By Frank H. Cheley. Boston, W. A. Wilde, Company, 1931. 317 p. Price $2.00.

This book is the product of a study course given by the author in the Parents' School of the Highlander Boy Foundation of Denver for the past ten years. It is popular and practical. The chapters on "The Modern Day and the Modern Boy," "Understanding the Adolescent," and "Some Little Problems of the Boy in the Home" (such as temper, fighting, teasing, the bully, girl crazy, etc.) will prove especially helpful to parents and teachers. The severe castigation of the typical Sunday school, as Mr. Cheley conceives it, will make some readers "hot," but may do them good nevertheless.

—P. R. H.

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419 Fourth Avenue, New York, N. Y

The Mastery of Sex Through Psychology and Religion. By Leslie D. Weatherhead. New York, The Macmillan Company, 1932. 246 p. Price $2.00.

This is a daring and also a very frank treatment of the function of sex in human personality and society. In many ways it is the most comprehensive book of its kind that has come off the press. The author is an English clergyman who has apparently made a thorough study of the subject. He re-enforces his treatment by additional material from a medical doctor and other experts in the field.

There are many reasons why we need a book of this kind. It is a book that professional leaders and married people should have in their possession. One may seriously question, however, whether it is the type of book that young people should have. This reviewer is not certain that such a book would resolve the difficulties of young people. In fact, he fears that it may increase and intensify them.

—R. A. B.

Recent Religious Psychology. By A. Rudolph Uren. New York, Charles Scribner's Sons. 279 p. Price $3.50.

Dr. Uren has provided in this book an admirable summary and critical exposition of outstanding American scholars in the field of the psychology of religion. He expounds and evaluates the methods used and then goes on to deal with Starbuck's *Psychology of Religion;* Coe's *Spiritual Life* and *Psychology of Religion;* James' *Varieties of Religious Experience;* Pratt's *Psychology of Religious Belief* and *Religious Consciousness;* Ames' *Psychology of Religious Experience;* Stratton's *Psychology of the Religious Life;* and Leuba's *Psychological Study of Religion.* At the close he discusses the results and limitations of these studies.

The book will be an excellent guide to students who want a brief survey of these studies without the time to read all the books themselves, or to those who want to review the work of other years.

—P. R. H.

Believing Youth. By Homer W. Starr. Milwaukee, Wis., Morehouse Publishing Co., 1931. 98 p. Price $1.25.

This book gives the results of the author's varied experience in dealing with the questions that church young people actually propound in classes and personal conferences. The first three chapters present

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—P. R. H.

...ducation, Crime, and Social Pro...s. By William C. Bagley. New York, ... Macmillan Company, 1931. 150 p. ...e $1.20.

... series of addresses by Professor Bagley ... at various gatherings of public edu... ...s. The first lecture gives two outstand... problems involved in modern society and ... asses their educational implications; ... are: the industrial revolution and the ...ges it has brought into life, and the ...kdown of older forms and institutions ... evealed in the modern increase in crime. ...ther chapters discuss the handicaps of ...acter education, discipline and dogma, ...boleths and slogans, etc.

—P. R. H.

Books Received

...opular Religion Leaflets. *Religion ...s Intelligence* by Harry Emerson Fosdick. *... Religion of a Geologist* by Kirtley F. ...her. Chicago, The American Institute ... Sacred Literature. The University of ...cago.

...ny reader of the *Journal* asking the ...titute for the pamphlets may receive them ... of charge.

...sychology And Religion. By E. S. ...terhouse. New York, Richard R. Smith, ..., 1931. 232 p. Price $2.00.

... popular and readable discussion of the ...gious implications of psychology, includ... such items as the unconscious, imagina...n, suggestion, faith healing, prayer, ...ams, and conscience.

How Washington Prayed. By Wil...m J. Johnstone. New York, The Abing... Press, 1932. 106 p. Price $1.00.

Light in the Valley. Messages of ...ristian Hope and Consolation. By Mitch... Bronk. Philadelphia, The Judson Press, ...2. 120 p. Price $1.00.

Highways. A Religious Education Novel. ... Elsie Aultman Ballou. Boston, Richard ... Badger, Publisher, 1931. 214 p. Price ...00.

Poetry and Prayer. By Edward Shillito. New York, Charles Scribner's Sons. 125 p. Price $1.25.

The Minister, The Method, and the Message. Suggestions on Preaching. By Harold Adye Prichard. New York, Charles Scribner's Sons, 1932. 303 p. Price $2.50.

A Student's History of Philosophy. Third Edition. By Arthur Kenyon Rodgers. New York, The Macmillan Company, 1932. 487 p. Price $2.50.

The Archaeology of Palestine and the Bible. By William Foxwell Albright. New York, Fleming H. Revell Company, 1932. 233 p. Price $2.00.

In A College Chapel. Occasional Chapel Talks at Oberlin College. By George Walter Fiske. New York, Harper & Brothers, 1932. 126 p. Price $1.25.

A Modern View of the Old Testament. By William G. Shute. New York, The Macmillan Company, 1932. 151 p. Price $1.50.

The Episcopal Church: Its Faith and Order. Church Principles for Lay People. Revised edition. By George Hodges. New York, The Macmillan Company, 1932. 204 p. Price $1.50.

Out in the Country. By Hazel V. Orton. New York, Friendship Press, 1931. 136 p. Price: cloth, $1.00; paper, $.75.
A junior course for rural groups.

Wheat Magic. By Alda O. Dexter and Adah L. Kieffer, with stories by Margueritte H. Bro. New York, Friendship Press, 1931. 138 p. Price: cloth, $1.00; paper, $.75.
A course for junior boys and girls on rural life around the world.

The Friendly Farmers. By Elizabeth Harris, with stories by Gertrude Chandler Warner. New York, Friendship Press, 1931. 154 p. Price: cloth, $1.00; paper, $.75.
A course for primary boys and girls on rural life around the world.

Three Arrows. The Young Buffalo Hunter. By E. Ryerson Young. New York, Friendship Press, 1932. Price: cloth, $1.00; paper, $.75.

He Is Here. By Charles M. Sheldon. New York, Harper & Brothers, 1931. 89 p. Price $1.25.

The Message of the Fourth Gospel. Studies in the Gospel of John. By Elbert Russell. Nashville, Tenn., Cokesbury Press, 1932. 200 p. Price $1.50.

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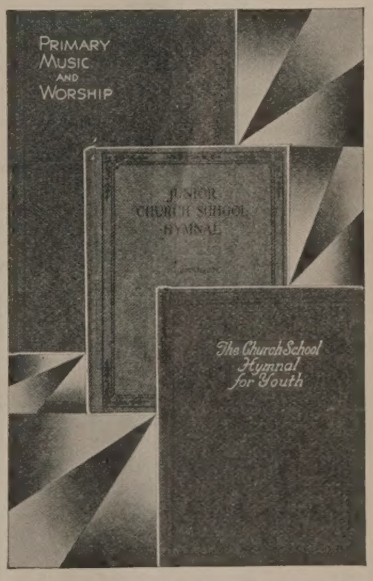

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(Continued from page 31)

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MRS. RHEA HOWARD, Dayton, Ohio. Young People's Worker.
Life in the Growing

MRS. ALMA STACK PERSING, Evanston, Ill. Counselor to Freshmen Women, Northwestern University.
Personal Guidance

DOROTHY VERGES, Evanston, Ill. Assistant to the Employment Manager, Wieboldt's Stores, Chicago.
Recreational Leadership

O. W. WARMINGHAM, Boston, Mass. Professor of Biblical Literature, Boston University.
The New Testament
The Master Leader

MRS. BENJAMIN JOHNSON, Philadelphia, Pa. *(Camp Mother)*

Boys' Camp

August 22-September 3

ROY A. BURKHART, Chicago, Ill. Director of Summer Schools and Camps, International Council of Religious Education. *(Director)*
Camp Leadership

O. G. HERBRECHT, Des Moines, Iowa. Director of Young People's Work, Iowa Council of Christian Education. *(Associate Director)*
Youth in Cooperation

SADAO ARAI, Chicago, Ill. Graduate Student, The University of Chicago.
Growing a Christian World
The Message and Program of the Christian Religion

C. E. ASHCRAFT, Dayton, Ohio. Dean, Bonebrake Theological Seminary.
How Christian Personality Grows
Life in the Growing

J. GORDON HOWARD, Dayton, Ohio. Director of Young People's Work, United Brethren in Christ.
Training in Worship and the Devotional Life

JOHN IRWIN, Chicago, Ill. Associate Editor, Epworth League Publications, Methodist Episcopal Church.
Economic Morality

OTTO MAYER, Chicago, Ill. Research Associate, International Council of Religious Education.
Personal Guidance

FREDERIC MILLER, New York City. Student, Union Theological Seminary.
Music in Religious Education.

HARRY G. ROWE, Indianapolis, Ind. Director of Young People's Work, Indiana Council of Religious Education.
Principles of Group Leadership

LESTER SCHLOERB, Naperville, Ill. Director of Vocational Guidance, Lane Technical School, Chicago.
Choosing a Life Work
The Science of Leadership

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LENA C. KNAPP, Chicago, Ill. Assistant Director of Leadership Training, International Council of Religious Education. *(Director)*
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MRS. FRANKLIN BRIMMER, Albany, N. Y. Director of Young People's Division, Albany City Council of Religious Education. *(Associate Director)*
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The Science of Leadership

LORNE W. BROWN, Hollis, N. Y. Pastor, Hollis Presbyterian Church.
How Christian Personality Grows
Growing a Christian World

DORIS CHASE, Tufts College, Mass. Student, Tufts College.
Director of Aquatics

MARTHA JAEGER, New York City. Consulting Psychologist.
Personal Guidance

WILLIAM R. MCNUTT, Chester, Pa. Professor, Crozer Theological Seminary.
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MRS. DALLAS POLLARD, Burlington, Vt. Specialist in Dramatics.
Dramatization and Pageantry
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MARION FAYE STICKNEY, Barre, Vt. Specialist in Religious Education.
Music in Religious Education
The Young People's Society

MANZIE TALCOTT, New York City. Specialist in Religious Education.
Youth and Worship
Training in Worship and the Devotional Life

LOUISE TRIPLETT, Manchester N. H. Director of Religious Education, Franklin Street Congregational Church.
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Growing a Christian World

MRS. HARRY C. MUNRO, Chicago, Ill. Young People's Worker and Writer.
Home Life and Leadership

HARRY C. MUNRO, Chicago, Ill. Director of Field Administration, International Council of Religious Education.
Youth in Cooperation
The Message and Program of the Christian Religion

HAROLD SLOAT, Wolfville, Nova Scotia, Canada. Student, Acadia University.
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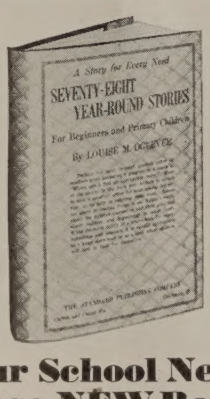

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Religious Education Week in Philadelphia

(Continued from page 21)

Thursday night was set aside for a great civic demonstration. It was a call to the city of Philadelphia to rally in an old fashioned town hall meeting to give consideration to the problem of how to build a Christian community. A chorus of five hundred voices was gathered together, consisting of church choirs and the choral societies of Philadelphia. The cooperation of the city Bureau of Music was enlisted. The Bureau enthusiastically assumed the responsibility for the musical program. Approximately five thousand people gathered together in the Convention Hall in spite of a great down pour of rain.

Mr. Russell Colgate, of New York, President of the International Council of Religious Education, and Dr. W. E. Stidger, of Boston, were the speakers of the evening and brought challenging messages regarding the responsibility of the churches for the development of the religious life of a great city through the process of education.

Friday was set aside for the interests of young people. A vesper service conducted by Dr. Rufus M. Jones, of Haverford College, was attended by a surprisingly large number of young people who were greatly impressed by the service and expressed the desire that vesper services might be included as a regular part of the program of religious education of young people in the future. The vesper service was followed by a fellowship dinner participated in by Negro and white young people of Philadelphia. A most timely and challenging message outlining the responsibility of present-day youth for readjustments in the present world order was given by Mr. Arthur Fauset, principal of one of the city schools. Group conferences followed the dinner, led by outstanding national leaders of young people's work such as, Dr. William Ralph Hall, Rev. E. H. Bonsall, Mrs. Catherine Miller Wilm and Mr. R. Stanley Kendig.

Saturday, the Educational Committee and the Section Committees gathered for a conference to consider the challenges Religious Education Week brought and plans for the future.

On the *Sunday* closing the week, an account of what happened was broadcast over a local station.

On Tuesday, October 20, the Council held its annual meeting. Special features were reports of Christian Education Week and determination of budget to carry the work of the Council. The interest aroused throughout the city gave evidence that the question as to why the Council was organized seemed to be clearly answered.

Worshiping Together in the Home

(Continued from page 22)

sacrifices be carried yonder to the temple at Jerusalem and the home was robbed of its religious rites. Could it be that Jesus instituted in his last supper a custom that he believed would take religion back into the home and again make every meal a religious sacrament observed with song and prayer in remembrance of him? Perhaps then we should not have turned it over entirely to the church. Perhaps family worship is the divinely instituted discipline that can transform our hopes and remind Christians regularly of their allegiance to their Master.

And let us remind ourselves that such a service of worship does not take time. It saves time. Let me picture the evening meal in some homes. Every member of the family is rather below par, frazzled out, nervous and run down. Mother calls to dinner. Father holds onto his paper another minute. The children are chasing each other around the table in a veritable din. Dinner, it will be, with the accent on the first syllable, unless some new influence quells the antagonism of jaded nerves. But as soon as the members of the family are seated at the table, they sing:

> Love divine, all loves excelling,
> Joy of heaven to earth come down:
> Fix in us thy humble dwelling
> All thy faithful mercies crown.

By the time the stanza has been sung the baby has crawled up on Father's lap to whisper, "I love you, my Daddy." An older child reads the Scripture verses. Mother leads in a prayer. Together they think what the Scripture means by saying "God so loved the world that he gave." The meal has now become a sacrament. It is truly the table of our Lord. All is done in remembrance of him. And the whole family has been lifted to new loyalties by worshiping together in the home.

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Creative Experience in the Home

(Continued from page 13)

heavals that exist in the home with no such planning. For the plan is a thing that is flexible, that adjusts itself to changes, that may be detracted from and returned to, for it was made with that in view. The family choose what they will do inside as well as outside the home. What harm, so long as the combination gives them what is needed. Work at home and play away from it or work away and play at home? It doesn't matter, so long as the home can trace through the complete plan and know that it leads to happiness. If whatever happens to the members of the home away from it, comes back to enrich that home, and if every member, as he takes on activities outside the home, goes to these as the representative of his group, the home grows with the doing. In the well integrated family, no member ever really leaves it, wherever he goes, whatever he does, for he carries it with him and he is always a part of it.

We sit down together, my group and yours, we plan together, we play together, we work together, we do things that need to be done because we need the results, or because we love the doing. We cover a range of activities that we could cover at no other place. We learn and we teach, and it is creative experience because we have provided for that in the planning. There is no need to hamper the progress of the performing with pauses to ask, "Is what we are doing worth while" or "Are we doing it the best way?" Habits of right things and right ways are established, technics are available and in use. The carrying through and the character building for which we long are assured, if we keep the interest alive and the goal in sight.

The Home Life of the Children

(Continued from page 16)

"Mother will not come back if you are not good."

"You are not allowed to go on the road."

"You are not to eat away from home."

Or, has Donald an older brother who calls him "baby" and who does not let him share the fun of big four-year-old boys. Or, does his father give any of his thought and time to Donald? Are there enough long walks and cozy times together to satisfy the boy?

Miss Nell saw what the children did. She could not solve their problems. She could be a sensitive listener to the inner struggle, defeat, success, which they scored. Many facets of light are needed if one would understand a child, and one of the facets is the parental relationships which are the environing medium for his personality.

Children are with the nursery class for a brief time each week, but long enough for the stimulation of genuine friendship between the parents and the children's teachers. Some mother may need and ask for very specific directions concerning the bit of behavior which puzzles her, while another will not care for suggestions which are based only on partial understanding of the total situation. Some mother may invite friendly conversation while another is helped to a better understanding of the behavior of her child by a group discussion and analysis of a situation which is not her own.

A recent book by Grace Langdon, *Home Guidance for Young Children* (John Day Co.), which is announced as a handbook for parents, was developed out of experiences of parents and teachers with young children. Some attitudes of adults which are associated with desirable outcomes in children are discussed in chapter eight as:

1. An air of matter-of-fact simplicity, a calm expectance that thus and so will be done.
2. A consistency between father and mother that helps the child to know what to expect.
3. A genuine feeling of respect for the child, which treats him not as a possession, or a toy, or a doll, but as a living person to be treated with consideration.
4. A reasonable expectation but not too many demands of a child in any one day.
5. The consistent practice of frankness and honesty.
6. An avoidance of false incentives.
7. A security in the parent's affection.

A different approach to the understanding of parents and children may be enjoyed in the reading of a delightful French story, translated by Blanche Weill from Andre Lichtenberger, *Trott and His Little Sister* (Viking Press). How children themselves think and feel in the things that they do, may become less puzzling as adults cultivate that saving sense of humor.

A Vacation School in Greece

(Continued from page 30)

verses on the cards, erasing, and writing them over again.

Finally the last week came, at the end of which we had planned to have our bazaar. On the first day we wrote invitations to all the friends and to those we knew were ready to help the poor. We divided the work: some wrote the envelopes, others the invitations, and others distributed them. On the second day the Y. W. C. A. of our church was having a bazaar, so we went there to get ideas as to how to arrange our articles and how to treat the visitors. On the third day we ironed the aprons, the handkerchiefs and the bibs; we polished some of the wooden toys; and framed some more pictures. On the fourth day we put the price on each object. Friday morning at eight o'clock we began to work, bringing in tables, grouping the objects, putting the dresses in different places, the pictures on tables, and so forth, until by noon everything was in its right place. The children, too, were given different responsibilities: some to usher in the visitors; others to sell the articles; others to receive the cash. At two o'clock in the afternoon people began to come and continued coming until half past seven. Nearly everything was sold and everybody appreciated our work and efforts.

Some part of the money we gave to the Red Cross; another amount went to the church committee in charge of charity work; and the remainder we gave to the head teacher of the winter school for the tuition of four orphans.

A New Service Bulletin

Curriculum Materials for Vacation Church Schools

This bulletin contains a list of available books for vacation church schools, with a description of each furnished by the respective publishers. From this bulletin you can select the books and helps you need for the different grades and classes of your vacation schools. The price and publisher of each book or other material is given and in all cases should be ordered directly from your own denominational publishing house.

This bulletin may be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Price 25 cents, cash with order.